

THE

MISSIONARY HERALD.

VOL. XXXIX.

AUGUST, 1843.

No. 8.

American Board of Commissioners for Foreign Missions.

Siam.

REPORT OF THE MISSION.

The Press—Schools—Preaching.

In reading the following report it should be borne in mind that the mission to Siam has two departments, one for the Siamese, and another for the Chinese. The latter form a large proportion of the population of the kingdom; indeed they are supposed to amount to 500,000. In the estimation of the missionaries they present a field of labor perhaps more encouraging than the Siamese themselves.

This report embraces a period of thirteen months, extending from December 1st, 1841, to January 1st, 1843. It first presents an account of the operations of the press. During the last six months this has been under the supervision of Doct. Bradley—Mr. Johnson having so far recovered his health as to allow him to resume his labors in the Chinese department. Two presses have been generally employed, one for printing tracts, the other for printing the Scriptures, school books, etc.

No very marked progress has been made in gathering schools since the last report. There is no obstacle to collecting as many Chinese pupils as may be desired; but it is with great difficulty that Siamese children are obtained. The missionaries have three Siamese scholars living with them who can read the Bible in English with facility and intelligence; two or three others are beginning to read English. The Chinese boarding school has twelve pupils, who have made commendable proficiency

in their studies. An appropriation is requested which will admit of enlarging this institution. Were it to receive twenty-five or thirty pupils, and were it also surrounded by a number of day schools, it is thought that a flourishing congregation of Chinese might soon be collected.

In respect to the most important work of the missionary, the report proceeds as follows:

Preaching has been maintained at three places by the mission—at the station of the Chinese department, at the station of the Siamese department, and at the tract house. At the two first mentioned places, there are public services only on the Sabbath. But in addition to the more formal service at the tract house on the Sabbath, preaching is maintained on two or three other days of the week in connection with the distribution of books.

The congregation at the Chinese station is made up of the members of the boarding school, the teachers employed in that department, and some others who are either relatives, friends, or acquaintances of the boarding scholars. The average number of hearers the past year has been about twenty. Of late there has been an addition to this number, and we are encouraged to hope that it will gradually increase, from time to time, till the congregation becomes a large one.

The number who have attended at the Siamese station will not vary very

far from thirty on the average. This includes all who are in any way connected with us—the school children, teachers, individuals employed in the printing-office, bindery, and foundry, and those employed in our families. The indications of an increase in the number of hearers at this station are not very numerous. Very few attend this public service who are not, in some way, employed by the mission, or mission families. The reason of this has not been through fear of us, as we think, but through a disinclination to listen to the Word of God. Nor can we expect it will be otherwise, till the set time to favor Zion shall come, when God will pour out his Holy Spirit upon this benighted people, and lead them to inquire with earnestness for the way of salvation. Then may we expect them to frequent the sanctuary of Jehovah, and listen with interest to the precious truths of his word. If we had a boarding school in this department of the mission, we might expect that it would draw some of the friends and relatives of the pupils to attend with us on the Sabbath, and thus increase the number of hearers.

The more formal service at the tract house on the Sabbath was attended, the first half of the time, by an average of about thirty hearers. But since Mr. Caswell left that place, the attendance has not been so great. The brother who labors there, first prepares the way for the more formal service by conversing with individuals in the lower verandah, and when he has spent as much time in this way as he thinks profitable, he invites his hearers to go above into the large hall, which is somewhat retired from the street. Here he conducts public worship as far as circumstances will permit. During the last six months, this congregation has been very variable. Sometimes only six are present; at other times, from fifteen to twenty remain during the exercise. But the good which we trust is accomplished is not to be limited to this formal service on the Sabbath. Much instruction is given to numbers who never attend this service, both on the Sabbath and on other days of the week. Many who go to the tract house for books are from various places at some distance from the capital. Here they are invited to listen to the preaching of the gospel, and are furnished with christian books to carry home and read to their families, friends, and neighbors; and though their business may be such as to allow them to

tarry here only ten, twenty, or thirty minutes, still, in that short space of time, they may become so much interested as to lead them to call again, and hear still farther of the way of salvation.

Distribution of Books.

The nature and extent of the book distribution in Siam, together with the views of the missionaries in respect to this portion of their labors, may be inferred from the following statements.

Christian tracts and portions of the Scriptures have been distributed at all our stations, as they have been called for by the people. Perhaps a larger number have been given out this year than during any previous year. Distribution has been made, not only to those who live in and around Bangkok, but to many who have come from different and distant places in the kingdom. Of course there is no regularity in the distribution at our houses, as this depends altogether upon the applicants themselves. On some days, scores, and perhaps hundreds of books are given, while on others, there is scarcely a single application through the whole day, and perhaps not for days in succession. But a far greater number of books have been given by the way side. Many whole days have been spent in Bangkok and the surrounding country, in distributing "the leaves which are for the healing of the nations." Our books are eagerly sought for by the great mass of the people, though probably, in most cases, with a desire to obtain a new book, rather than from any great desire to become acquainted with, and benefited by its contents.

Siam affords a very interesting field for such labors. Readers are to be met with among the Burmese, Peguans, Siamese, and Chinese, who are not only glad to obtain a book, but who will, in many cases, listen to the explanations of the distributor respecting its contents. By means of our facilities for distribution in the city and its suburbs, and in the surrounding country, we are enabled to put our books into wide circulation. Boats, in large numbers, and from the most populous places in the kingdom, come to Bangkok for trade; and generally the individuals belonging to them are glad to obtain our books. Much pains has been taken the past year to furnish each boat of this description with a portion of the Bible and tracts to

read and carry home to their friends; and we hope that some good will result from these labors. In presenting books to the people, conversation has been had with them, where it was practicable. But in many places, especially where the population is dense, the distributor's voice is drowned by the clamors of the multitude—each being eager to obtain a book. We deem it of very great importance that much more oral instruction should be given in connection with these efforts, than has been expended the past year. It is true the difficulties to be encountered are great; and they are such as the missionary will be obliged to contend with for many years to come, if he attempts to preach by the way side. Nevertheless, he should preach in despite of the obstacles he meets with, and never give over proclaiming salvation by a crucified and risen Savior.

Political State of Siam—Conclusion.

Among the miscellaneous topics embraced in the report, reference is made to a Siamese by the name of Mo, who was admitted to the church in March, 1842. The missionaries thought favorably of his christian character, till he was suspected, a short time since, of being implicated in an unhappy affair, the precise character of which they could not ascertain. "We learn that he is now in chains in his master's palace. We have not been able to see him, and of course know nothing of him but by report."

The political state of this kingdom is much as it was at our last report. The old enmity between the Cochinchinese and Siamese still exists. There has also been some misunderstanding between the Siamese and English, which, however, we think will soon be amicably settled. But it has produced a panic which may not soon subside. Of late, many have feared to have any connection with us, lest they might on this account suffer hereafter. They say that we Americans, dressing much as the English do, will be ranked with them, and in case of a war will suffer with them. Many rumors have been circulated respecting us; it has been said that we have fled the country, that the king has imprisoned us, etc. etc. And it is currently reported that many of the books we have distributed, have been torn up within the last month; this we presume is true. It is said that some one high in office is engaged in this

business; but who it is we have not yet learned. In consequence of this movement, the people are shy of us at present. Very few call for books, and few will receive them when offered at the tract house. But we trust that this state of things will not long continue.

The report concludes as follows :

Probably in no previous year since the mission was established, has so much labor been bestowed upon this people as during the past year. And although we do not see such results as we desire to see, still we are not wholly without evidence that good has been done. Much truth has, in various ways, been communicated; and we doubt not that the plan of salvation is now better understood than it was a year ago. We see nothing to discourage us in our work, except the difficulties that are always to be met with in laboring for the salvation of idolaters. "Hitherto hath the Lord helped us," and blessed be his name. All the facilities which we could reasonably expect to enjoy in the prosecution of our work under the reign of an independent, despotic power, are still held out to us. As yet no restrictions have been laid upon our labors. We are still at liberty to go where we please, and preach the go-pel, and distribute the bread of life, both to wats and private houses, no man forbidding us.

The health of the missionaries has been uncommonly good during the past year. Several children have had the small-pox. One of them—an infant daughter of Doct Bradley—did not survive the attack; she died on the 30th of last December.

China.

GENERAL LETTER FROM THE MISSIONARIES, JAN. 31ST, 1843.

Description of Hongkong.

OCCASIONAL notices of Hongkong—the island ceded to Great Britain by the treaty of August, 1842—have appeared in the previous numbers of the Herald. The following account of its history and prospects is more full and satisfactory than any thing which has hitherto been published.

This island is apparently destined to become a large place; with all its dis-

advantages it will probably contain many thousands of inhabitants before 1850. It is situated on the southeastern side of the delta of the Pearl river, of which the Bogue is the principal embouchure, as Macao is situated on the southwest side. It is about seven miles long by five wide, and almost one series of sterile hills with few intervals. Hongkong is properly the name given to a streamlet at which ships used to water; but foreigners have applied it to the whole island. Before its cession to the English it contained a dozen hamlets and villages, having a population of not more than three thousand souls. Of course, therefore, it was a very insignificant place, so much so that its inhabitants were allowed to govern themselves by means of village elders, under the general supervision of the authorities at Kanlung, which is opposite. The harbor has long been known as the best on this part of the coast; it was for this reason, no doubt, that the island was chosen by Capt. Elliot for the proposed British settlement. It is about a mile and a half wide, and as the opposite shore is comparatively level, a large town will grow up there in time, inhabited by Chinese depending upon Hongkong for their livelihood. It is possible that this opposite shore may gradually become a sort of neutral ground, where foreigners may go for purposes of business, etc., without being molested. The presence of the English consular authority at Hongkong, its proximity to Canton, its facilities for the prosecution of the opium trade, its conveniences for the storage of goods immediately unsaleable, its accessibility to ships bound up the coast, and lastly its being a free port upon the borders of this empire, where junks can land and obtain a cargo free of every charge—all combined seem to show clearly that it will rapidly grow to be a large entrepôt. Its progress hitherto has been unparalleled. The sale of lots upon the island—then a barren islet, without a single house upon it built by a foreigner—took place in April, 1841; and the rate of the annual quit rents was so high that Capt. Elliot proposed to the home government to sell the land at the rent bid upon it. There are now upwards of 1,600 dwelling and other houses upon the island, and new ones are constantly going up. As might be supposed, the character of the native population is inferior; most of them are laborers and mechanics, attracted by high wages, and ready to leave as soon as their employers dismiss them. The

character of the Chinese, however, as a whole, is continually improving; and as soon as a tariff is promulgated by imperial order, admitting goods into the empire from Hongkong, shopmen and merchants will soon establish themselves here.

The Five Ports—Doct. Parker at Canton—Conclusion.

Messrs. Bridgman and Williams hoped to be settled in Hongkong before the 30th of March.

As a missionary station, Canton has received but little benefit from recent events. "It is, as it ever has been, a strait residence. Foreigners continue to be crowded into a narrow block of buildings; politically under the surveillance of hong merchants and linguists; religiously fettered in every way, within and without, and suffered to do nothing against 'old customs.'" The new ports upon the coast will probably offer a better field for missionary labor. "In them foreigners will not be stigmatized as devils; neither will they be annually disgraced in the eyes of the people, by having an edict posted on their doors, accusing them of every unseemly crime. Would that there were a hundred missionaries ready to enter the doors already open!"

The designs of Providence, in the late contest between England and China, are contemplated with satisfaction and hope.

In five ports—the five greatest in the country—affording access to many millions of people, foreigners are allowed to trade, to reside, and to be governed by their own laws. We cannot help looking at the whole as an illustrious instance of the way in which God employs the wrath, the avarice, and the obstinacy of man to accomplish his own purposes; and we trust that he will cause the subsequent intercourse of these two great nations to be productive of still greater good to them, and to the world at large, than we have yet conceived. But in whatever way it is his will to work, we feel sure that henceforth the progress of the gospel will be onward; its entrance may bring divisions and dissensions upon the country, entail sorrow, persecutions, and death upon its professors, and induce obloquy and reproaches upon its teachers. Still the gospel will advance; and with it the Chinese will move forward to their proper station and influence among the nations. We may hope, by and by, to see their ships in western ports, their representatives in western marts, and this ancient language studied by western

scholars; their citizens found in all lands, while this fair portion of the globe shall also be traversed by men from every clime.

The following opinion is expressed as to the security of Doct. Parker's position.

There is every probability that Doct. and Mrs. Parker will be allowed to remain at Canton. His hospital is frequented by all classes, and it is well known that Mrs. Parker is with him. The late outbreak there was not caused by the presence of ladies, although a malicious rumor that the English were about to force a residence for their families at Canton, derived some shew of truth from their presence at the factories.

The recent disturbances at Canton, though indicative of a jealousy of foreigners which is extensively prevalent, especially among the lower classes, were not in accordance with the views of a large and influential portion of the community. As in the other ports which have been thrown open by the late treaty, many perceive and appreciate the advantages which will accrue to the country from a more unrestricted intercourse with other nations. The number of such will constantly and, it is hoped, rapidly increase.

In conclusion, we commend our wants, our openings for increased effort, and our various branches of labor, to your consideration. We are thankful for the health, the opportunities, and the favor we enjoy; we cannot promise to do any more, or any better, than we have done; but we hope that God will use us to glorify himself and advance his cause here. We have done nothing to recommend ourselves to him; on the contrary, we find every day that we did not leave our wicked hearts behind us, when we left our native land. They cleave to us still. We wish to be more conformed to Christ, to do his will and nothing else. It is a source of unceasing comfort to us that his love for his cause among the Chinese is infinite, and that infinite wisdom and power will direct this love. The storm, the thunder, the fire, and the earthquake, once preceded the still small voice, and it may be so here. "O Lord in the midst of the years make known, in the midst of wrath remember mercy."

Borneo.

GENERAL LETTER FROM THE MISSIONARIES.

New Station among the Dyaks.

From this communication, dated at Pontianak, January 31st, 1843, it appears that the Chinese boarding schools are as flourishing perhaps as could be expected. In the male department there are eleven pupils, in the female six. Additional scholars were expected after the Chinese new year, then just at hand. The Chinese service is continued on the morning of the Sabbath, but the attendance, exclusive of children and teachers, is not particularly encouraging.

Messrs. Youngblood and Thomson, having obtained permission to commence a mission among the Dyaks, selected Karangan for that purpose. This place is about seven or eight miles south of Landak; it is on a branch of the Landak river, eight or nine miles from the mouth. Boats, carrying six or eight tons, can ascend as far as Karangan during a part of the rainy season.

The site selected for building was a thick jungle, through which it was difficult to pass without being lacerated by briars and thorns. One of the brethren remained, and, with the aid of the Dyaks, cleared the ground, and prepared for the erection of a dwelling, and the other returned to Pontianak to attend to his duties there. About the middle of November the Malay school was dismissed, and the brother who had charge of it, went to erect a house for himself and family at Karangan, which is now standing and roofed. Near the close of December, the house first commenced was so far completed as to be habitable; and on the 10th inst., brother Thomson and family left Pontianak to take possession of it, and as soon as practicable to commence missionary operations. Mr. Youngblood expects to follow in a few days with his family. The distance from Pontianak to Karangan is about the same as to Landak. The ordinary time of ascending in small boats that are rowed, is from five to eight days, and of boats carrying a few tons, and poled along the shore, from eight to twenty days.

Depressed Condition of the Dyaks.

The district south of the Landak river, and within a day's travel, contains a population of about three thousand souls. To these the labors of the missionaries will be principally confined. The degraded and miserable condition of this people, as well as their need of missionary labor, may be inferred from the following statements.

The more we become acquainted with this people, the more we witness the oppression to which they are subject, as also their poverty, improvidence, superstition, and ignorance of God, the more we feel for them, and are convinced of their need of elevation physically, intellectually, and spiritually. Their superstition is very great, and their religious notions and observances seem to be more systematic than we at first supposed. The people of Karangan, with the exception of some five or six families, are extremely poor, and some of them are likewise deeply in debt to their Malay masters. When we first went there in September, their stock of rice of the preceding year was consumed; this was full five months before the coming harvest. All they had to depend upon for sustenance, therefore, independent of the aid we afforded them by employing them, was the leaves and roots of some plants found in their forests, and the avails of a little atap and ratan which they carry to Landak to exchange for rice; but by this means they are scarcely able to keep themselves from starvation. When employed by us, we were always obliged to furnish them with food previous to their commencing labor. What would have been the condition of many, had they not been employed by us, may be readily conceived. Sickness and perhaps death would in many cases have ensued from their almost constant eating of leaves and roots. As it is, many have become weak, emaciated, and some sick, for want of wholesome food, especially the aged females. Aged men frequently, and sometimes females, come to us, and beg for a sufficient quantity of rice for a single meal. A few of them readily acknowledge that it would have gone very hard with them, had we not come among them; in the majority of cases, however, not the least spark of gratitude is manifest for aid in any way rendered to them, but they seem rather to consider past favors as a reason why they should ask for more.

At the same time the people of the surrounding districts seem to envy them the advantages they possess, in being able to procure their sustenance by working for us. All the surrounding kampongs are suffering for want of food, but not to the same degree as the people of Karangan, their former crop having been exhausted only from two to four months, while their means of purchasing, in most cases, have been greater; but in many instances even among these, suffering for want of food has been such as to excite our deepest commiseration. The cause of this great want of food is attributed by the Dyaks themselves to their war with Tyan, and their difficulties with the Chinese; but it is very evident that it arises chiefly from the system of oppression under which they labor, and their own indolence and improvidence. There is reason, however, to believe that the two latter, in a great degree, grow out of the former. The people seem to have no heart to work, knowing that much of what they obtain will be, in some way or other, wrenched from them.

Views of the Missionaries—More Laborers Needed.

The principal aim of the missionaries, for some time to come, will probably be to visit the people in their villages for the purpose of making known to them the truths of the gospel. Difficulties are anticipated, for the present, in the establishment of schools; parents already say that the Malay chiefs will not allow the children to be instructed. The most serious impediments, next to the native opposition of the human heart, are expected to grow out of the conduct of these chiefs.

But amid all opposition, and all the difficulties to which we are exposed, and which we expect to meet, we would not despond, or be discouraged, but like David of old, in a most trying season, "encourage ourselves in the Lord our God." The hand of God we think has been strikingly manifest in bringing us to this island, and we trust that there is a great work for us to do here. To prosecute this work aright, much patience, faith, and love to souls will be requisite; and we trust that many and fervent prayers from our patrons and the church, will ascend to heaven in our behalf, and in behalf of the multitudes of those who are perishing around us.

Now from the extent of the field before us you will perceive that if we do

not meet with decided opposition from the Dutch and native authorities, many more laborers will be needed for the interior. For more men, therefore, humble, ready to endure privations and hardships for the Master's sake, full of faith and the Holy Ghost, we still earnestly ask. Especially would we again reiterate our call for a physician of the proper qualifications to locate in the interior.

Ahmednuggur.

REPORT OF MR. BALLANTINE.

Boys' Common Schools—Girls' Boarding School—Persecution.

INSTEAD of a joint abstract of the proceedings of the mission, the different individuals connected with it have given concise accounts of the operations under their immediate supervision. The period embraced in the communication of Mr. Ballantine, as well as in those which are to follow, is six months, extending from July 1st, 1842, to January 1st, 1843.

The report of Mr. Ballantine first adverts to the condition of the common schools for boys. In one respect only, he says, has there been any material change. In consequence of the baptism of the three girls, mentioned in the Herald for February, the parents of some of the boys took them away, while others refused to permit their children to attend the services of the chapel and the Sabbath school. This is one of those trials which the missionary must expect to encounter in the earlier stage of his operations. On other days, however, religious instruction is given as heretofore.

The most interesting events which have occurred in connection with the girls' boarding school, have been fully described in previous numbers of the Herald. The baptism of the three girls, referred to above, was the signal for a general attack on all the operations of the missionaries. Nearly all the larger girls were immediately removed from the boarding school; among them were two or three who had given evidence of a change of heart, but who, in consequence of extreme youth, or other hinderances, were not received into the church. One of these—a sister of the blind girl who had been already baptized—will be particularly mentioned in a subsequent letter of Mr. Ballantine.

The facts detailed in the following extract make a strong appeal to our christian sympathy.

Another girl who was removed, and with regard to whom we felt great interest, is now twelve or thirteen years old. For several days previous to the baptism of the three girls, she begged us to receive her with them. We told her that we did not feel prepared to do so, as both of her parents were absent from home; and besides she had been but a short time thinking of becoming a Christian, and we wished for farther opportunity to try her character. On the day the other girls were baptized, she saw them partaking together of food in the house of a Christian, which of course was a violation of caste, and she of her own accord took some, and ate with them, saying that she wished to show them that there was no deceit in her heart. This came to the ears of her grandmother, under whose care she was at the time, and she in great terror took her away from the school at once; and, pretending to have heard that the girl's mother was very sick, she sent her to her parents, fifty miles distant. She has never been allowed to return. In a few days after she was sent away, however, her mother was here, and confessed that the girl was very anxious to return, and for some days cried constantly to come; but that her father had threatened her life if she said another word on the subject, and that this was the only way they were able to quiet her. They were endeavoring to get her married to a heathen. A few days ago, Haripunt and two other native Christians were sent to the place where her parents reside, and saw the poor girl. She told him that she wished very much to return; but her parents prevented him from having any farther conversation with her except in their hearing. They also fell to beating her, and forced from her the declaration that she would not come back to us, and that she did not wish to be baptized. We know not that we can do any thing for the poor girl, except to pray for her. The seed sown may still bear fruit to the glory of God.

Several other members of the boarding school were in an interesting state of mind at the time of their removal, and the missionaries were indulging the hope that they would soon become candidates for admission to the privileges of the church. But exposed as they

now are to all the temptations of heathenism, withdrawn at the same time from the care and watch of Christians, it would not be strange if they should be of "them who draw back unto perdition."

Good Effected by the Girls' Boarding School.

The number of girls now in the boarding school is about twenty-five. The events of the past four months will probably lead to the adoption of some plan which will give greater permanency to this department of labor. The present system, however, with all its inconveniences, has yielded some fruit. The happy death of one little girl, the baptism of four others, and the hopeful conversion of two or three more, show that the missionaries have not labored in vain. Nor is the influence exerted upon the parents of the scholars to be overlooked.

In reference to what has now been said it may be added, that the parents of Jaya—the little girl who died last July—are evidently happy that their daughter died trusting in Jesus. The mother often speaks of it; and she says that during the recent troubles her neighbors have often abused her, saying that if Jaya had lived she too would have been baptized with the others, and brought disgrace upon her family. It is doubtful whether both the parents, though afraid to confess him before men, do not put all their confidence in Jesus as their Savior. Many remarks which they make, show us that they have no confidence in the gods of the heathen. This may not be altogether owing to the influence of this school; still there are many parents of girls now here, and of those who have left, who owe all their knowledge of christian truth to being brought into connection with us by means of it. The conversion of the mother of Ramkoor may also be mentioned among the fruits of the school.

Treatment of the Girls who were Baptized.

The Herald for March described an attempt made by the parents of one of the three girls, who had been recently baptized, to induce the magistrate to restore her to their control. The decision was adverse to their claim, and she has since remained unmolested.

The parents of the other two girls adopted a different course. Instead of

abusing their daughters, and using violence towards them, they endeavored to excite their feelings of affection, which in the bosom of a Hindoo are generally very strong, and succeeded in persuading them to visit their homes, on the pretence that some of their relations were sick—the common plan pursued in every part of India to accomplish the same object—and although we told them that we feared the consequences of their going home, they thought there was no danger, and promised to return soon. The blind girl soon found, however, that her parents were not intending to let her come back. Indeed her mother told her before she reached home that she should never see us again. She remained at home eight or nine days, carefully watched all the time by her friends, but not allowed to come into the house, not even to sleep, in consequence of having violated her caste. Her parents were intending to have her purified, when she would again be admitted to the privileges of caste, and be received into her father's house. But before they had accomplished their object, the poor girl found an opportunity of getting out of their sight, and finding a little girl who before belonged to the school, she begged her to bring her back to us; and they both came running here as fast as they could, expecting every moment to be pursued. But no pursuit was attempted, and for a long time no inquiries were made after her by her friends. She has since remained here very happy in the enjoyment of christian privileges, and has no desire of returning home again. Being a girl of good mind, and having made good progress in the various studies of the school, she is employed in it as a teacher, and entrusted with the work of teaching the smaller girls the lessons which they are required to commit to memory.

The history of the third girl is more melancholy. She was taken home by her mother, and although at times apparently very desirous of returning to us, she seemed unable to come to the decision of leaving her friends entirely, and attaching herself to the people of God. Her parents kept a constant watch over her for some time, fearing that she would escape from them, and return to us, and at length took her away to Malligaum, a place 120 miles distant, where she still remains. She wrote us several letters from there, which encouraged us to hope that she would return to us soon. She utterly refused to

be married to the heathen, to whom her parents proposed to unite her, and said that she would marry only a Christian. She also expressed great happiness to hear from her christian brethren and sisters. But Mr. Abbott, on visiting Malligaum a few weeks ago, did not find her prepared to leave her friends, although she expressed a desire to come and remain with us, and he returned without her. We fear that she will continue where she is to her own ruin. "Nevertheless the foundation of the Lord standeth sure, having this seal, The Lord knoweth them that are his." We feel great concern for this poor girl, but know not that we can do any thing more to restore her again to the enjoyment of christian privileges.

The Mission Church—Day of Thanksgiving—The Prospect.

Mr. Ballantine next proceeds to the condition of the mission church.

The last year has been characterized by a greater degree of religious inquiry, and by a larger accession to the church, than any previous year. Seventeen individuals were received into the church during the year on the profession of their faith in Christ, all of whom, with the exception of one Roman Catholic, were originally heathen. Fifteen of these were received during the last six months of the year. Three other individuals became connected with our church who belonged originally to the mission church at Bombay; the whole number of native members at the close of the year was, therefore, more than double what it was at the commencement. One individual was baptized in December, who had been in the service of a *bheel*—a robber and murderer by profession. He told us that he had often been guilty of murder in obedience to the commands of his master. He expressed himself as weighed down with the sense of his sins, and declared his conviction that none but Christ could save him from the punishment due to him, that without such a sinless Redeemer, who had borne his punishment in his stead, there was no hope for him.

In view of the circumstances of mercy which our mission church had experienced the past year, we felt called upon as a church to make a public expression of our thanks to God; accordingly we set apart the last day of 1842 as a season of thanksgiving and praise.

We had a public service on that day, at which the history of the mission from its commencement was recounted, the various dispensations, both merciful and afflictive, which it had received were mentioned, and especially the mercies enjoyed the past year. It was a pleasant season to us all.

After the service, which was in Mah-ratta, we had a dinner in which all the missionaries and their families and the families of the native converts joined. We were desirous to bring all together in this way, to show that we all felt as one family, and that no occasion might be left to say that the distinctions of caste prevailed among our converts.

But it is not so much in view of the past as in prospect of future success that the missionaries feel themselves more particularly called upon to rejoice.

The conversion of a few Christians in the villages seems to be producing the results we might naturally expect. The knowledge of truth, and to some extent the love of it, seem to be spreading from one to another, and like leaven bids fair to leaven the whole lump. The knowledge of the fact that Jesus Christ is the only Savior of man, and that no system whatever exhibits a sinless Redeemer and Surety like him, is fast gaining ground. As this glorious truth, that Jesus Christ came into the world to save sinners, becomes more and more known, we feel that we have more and more reason to hope in the extension of true religion. Many will believe this truth who will be unwilling to cast themselves upon this Savior; but some will be found here and there, men of good and honest hearts, in whom the seed sown will spring up and bear fruit, some thirty, some sixty, and some an hundred fold.

This animating view of the prospects of the mission will be more correctly appreciated, when taken in connection with the communication of Mr. Ballantine respecting the mahars, which was published in the last number of the Herald.

Native Assistants—The Monthly Concert.

A prominent aim of every well conducted mission to the heathen will be to raise up a native ministry, fully qualified to preach the gospel of Christ. Without such helpers, indeed, the world can never be converted to God. It is a most propitious circumstance,

therefore, that just at the moment when so many in India are turning their attention to the claims of Christianity, there are several native helpers, who, though not prepared to do the entire work of the ministry, can render important assistance to the missionaries.

Among the blessings received the past year, not the least is the addition to the number of those who are prepared to assist us in the work of proclaiming the gospel to their countrymen. The two school teachers whose conversion has been mentioned in a previous letter, are both intelligent young men about twenty years of age, and well acquainted with the great principles of the gospel. With a course of systematic instruction which we have determined to give them, we hope that they will become well qualified for their work. Of the mahars who were admitted to the church during the year, Kondoo, who is about thirty-five years old, and the head of a family, a reader also, and one who appears more than usually intelligent, has been employed in going round, with the other native assistants, to make known the truth. Thus we have now five young men as native assistants, and also two older men from among the mahars, who are prepared to labor particularly among the people of their own caste. With the assistance of these latter, we can generally draw around us, when we visit the villages, large congregations of mahars, in some respects the most interesting class we can address. In sending out our native assistants to the villages, we always send one of the mahars with one or more of the former, and we derive great advantage from this course. During the latter part of last year, frequent tours were made by these native assistants in different directions, but especially towards the north, in the villages where our christian converts reside, and where many others are seriously thinking of joining them.

Some Christians in this country may be provoked, if not to good, at least to better works, as they read the following account of a monthly concert among the heathen.

In our previous reports we have neglected to mention our arrangements for the monthly concert. To these we attach great importance, as we believe that they are exerting a happy influence upon our little church and others connected with us.

At nine o'clock in the morning of the first Monday of every month, our native Christians meet together, while the members of the mission families assemble separately, and spend an hour and a half, or more, in religious exercises. In the afternoon, at four o'clock, we meet with them, and with the other members of our usual congregation who feel interested to attend, and we then have one of our most interesting meetings. After reading a portion of Scripture, we spend the time in communicating religious intelligence found in the *Missionary Herald*, the *New York Observer*, and the religious publications of this country, and more especially in such letters as we may have received containing intelligence from different parts of India or America. The native assistants also report publicly the results of tours which they may have made, during the preceding month, in the adjacent region. We take up a collection at the close of the meeting, and many who are not Christians give a little for what they call the Lord's work. The children of our schools also feel interested to give one or two pice for the object proposed. Since we commenced making this contribution in August, 1841, we have collected more than fifty dollars. We are happy to see the willingness of our native converts to give for the extension of the gospel among their countrymen, and their interest in the work, as exhibited and strengthened at the monthly concert.

REPORT OF MR. BURGESS.

English School—Girls' Common Schools—Preaching.

THIS report first describes the state of the English school. The circumstances already alluded to have somewhat reduced the number of the pupils. There is evidently an increasing fear of the influence of the missionaries. The average attendance at the close of the year was about twenty-five.

Soon after the late excitement, the Bible lesson embraced that passage of Scripture in which Christ applies the words of the prophet to the unbelieving Jews. "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their hearts, and

should be converted, and I should heal them." The class were asked if they had ever seen any persons to whom these remarks were applicable. They all smiled, and immediately mentioned those who had left the school for fear of being converted.

The common schools for girls have been materially affected by the opposition recently roused against the operations of the missionaries. The enemies of the mission resolved to destroy the schools if possible; but their success has been only partial.

Miss Farrar has commenced a small family boarding school for girls. It is designed for a class that could not, for various reasons, be admitted into the other boarding school. The members of it are less under the influence of their heathen friends, and more under the control of the mission. It promises to be very useful.

In respect to the more direct exhibitions of divine truth, Mr. Burgess writes as follows:

We have two exercises on the Sabbath, and one during the week in the chapel. We have likewise a weekly exercise in rotation at our houses for the members of our church. Quite a number, however, who are not church members, attend this exercise. Our regular congregation on the Sabbath is not as large as it was at the beginning of the year; but the number of those who appear interested to hear the truth, is increased. The diminution is mostly, or entirely, owing to the falling off of scholars in the schools. The average attendance is not far from two hundred. Our opportunities for giving religious instruction, aside from the regular exercises above alluded to, have been increasing during the year. The influence of our native Christians, in bringing others to hear the Word, is a powerful auxiliary to our labors. Almost all those admitted to the church have relatives, who through their influence are brought more or less under the sound of the gospel. These become interested in the truth, and in their turn exert an influence upon others. "The kingdom of heaven is like leaven, which a woman took, and hid in three measures of meal, till the whole was leavened."

About one hundred villages in the vicinity of Ahmednuggur have been visited by the missionaries and their assistants.

REPORT OF MR. ABBOTT.

The Seminary—Village Free Schools— Dialogue with an Astrologer.

THE seminary is under the immediate instruction and oversight of Mr. Abbott. Speaking of the condition of this institution, he says that there has been no material change since the last report, except in the reduction of its numbers. Forty-four boys are now enjoying its advantages.

The village common schools are also committed to the oversight of Mr. Abbott. The number of these at the present time is three; one has been suspended in consequence of the incapacity of the teacher. The introduction of the Mahratta newspaper—published by the mission—into the schools has added to their interest and influence. The children take the paper to their homes, and thus a very considerable amount of religious truth finds its way to their respective families. The parents are generally pleased with its contents; occasionally, however, they come to the schools to state their objections to it.

At an examination at which a brahmin—an astrologer—was present a few months ago, one of the classes read an article from the paper, giving a ludicrous account of an affair which took place at a heathen temple. The astrologer was very much displeased, and the following dialogue ensued.

Astrologer. Of what use is all this stuff? You teach our boys to despise our religion and our gods.

Superintendent. These are merely facts of which a person was an eye-witness at the temple. What harm is there in letting the boys understand the deception practised at these temples? Should we not expose error and deception?

A. Who knows what is error and what is truth? And here is your geography. Of what use is it to these mere babes?

S. Mere babes to be sure; and yet I will venture to say they know more of geography than you do.

A. Why, half of them have never seen Ahmednuggur, and what do they know?

S. You have often been there. Can you tell me the number of its inhabitants?

A. Oh me! Have I ever counted them?

S. (turning to the boys) Can you tell me?

Boys. Twenty-four thousand three hundred and eighty-seven.

S. Can you tell me, friend, who built Ahmednuggur?

A. It was built hundreds of years ago, and no one can now tell who built it.

S. Can you tell, boys, who built it?

B. Ahmed Shah.

S. You see now that though these boys have never seen Ahmednuggur, they know more about it than you do.

A. Be it so. But of what use is this wisdom? Can any one get a living by it? If your boys were taught arithmetic it would be of some use. But they do not know even their multiplication table.

S. I suspect you get a living by figures; but there are higher objects to be aimed at than a mere livelihood.

A. I came to hear an examination, but I hear nothing but preaching; so I will go home.

S. Stay. I am now going to examine them in your favorite study—arithmetic.

A. Then I will stay.

S. I shall examine you with the boys. Now who will tell me first the sum of 1-3 and 1-4 and 2-5?

Several Boys. 59-60.

S. Could you have answered that question, astrologer?

A. What do I know of arithmetic? I only know enough for my business. Your boys are very smart, and I am much pleased with the examination.

The boys were delighted with this conversation. The parents of those boys, who answered the questions put to the astrologer, were also much pleased.

REPORT OF MR. FRENCH AT SEROOR.

Common Schools—The Boarding School—Encouragement.

At the last report from this station, there were four common schools in operation; now there are only two. The obstacles in the way of conducting such schools with efficiency and success have been various. The difficulty of procuring suitable teachers is always great, and the want of funds has proved an additional hinderance of late. The influence of the religious excitement at Ahmednuggur has also been felt at this distance. But schools of this description are too important an auxiliary to the missionary to be abandoned. So long as only one in fifty of the entire population

can read the publications which he may issue for their instruction in the way of life, education will continue to demand a large share of his attention.

The girls' school, spoken of in my last report, continued to prosper till the last of August. At that time nearly all left the school, where they were receiving no means of support, for the purpose of cutting grass which, in consequence of the rains, had begun to grow. By this employment they could earn four or five pice a day, a sum quite sufficient for their support. Feeling more sensibly the need of food for the body than for the mind, they were driven by their poverty to this course. When urged to return to the school, they replied that they would gladly do so, in case we would give them a compensation for the loss they would sustain in leaving their work. But this we could not do without violating mission usage.

The boarding school is still in successful operation.

I am much pleased with the intellect exhibited by these Hindoo children. Their progress in knowledge is quite as good as that of boys of their age in America with the same privileges. Of the moral impressions they are receiving, it is impossible to speak definitely. We hope that the salutary principles of the gospel they are studying, will supplant the foolish and ruinous superstitions of Hindooism, and that under the divine blessing the seed that is now sown, will one day bring forth a blessed harvest.

The number of regular attendants on the services of the Sabbath is about thirty-five; before the suspension of the village school the congregation was larger. Meetings held during the week are almost as fully attended as those of the Sabbath. "At times," says Mr. French, "we have hoped that some have been profited by the hearing of the word."

Since the cold season commenced, I have made two short preaching tours in the neighboring region. I have visited seventeen villages, and have usually spent a day in each, addressing, for an hour or more, two or three audiences of from twenty to one hundred. The attention usually given by my hearers, and the readiness with which, in many instances, they pronounced the message "true" and "very good," was encouraging. There is but little difficulty in

leading the mass of the people to confess that their idols are vanity and lies, and that all their schemes of salvation are utterly fruitless. Very few are disposed to advocate the Hindoo system, or dispute the claims of the gospel when once understood. So far as I can learn there has been a perceptible change for the better, in this respect, during the past ten years. Nor am I alone in this opinion. The same change has been remarked by other missionaries who have traversed this part of the country. The signs of the times in this dark land are certainly encouraging, and call for more faith and extended effort. Each of the numerous villages, which are easily accessible from this station, ought to be visited three or four times a year; but this is utterly impossible, unless men and means are much more liberally thrown into the work. Within twenty-five miles there are probably one hundred villages. But what is a single missionary among so many?

In two instances, Mrs. French has accompanied me to the near villages which are easy of access. The object was to carry the gospel to the female part of the community, which I am able to do only to a very limited extent. And certainly no one who knows the influence of woman, even in India, on the destinies of the race, can doubt the importance of this department of labor. As to the success of these efforts, I can say that in one instance, at least, Mrs. F. had larger and more interested audiences than myself; and I do not doubt that the influence upon the people was greatly increased in consequence of her labors. She has occasionally made similar efforts in behalf of the females of this place, and has always been received with attention, and invited to come again.

LETTER FROM MR. ABBOTT, FEB. 25TH,
1843.

*Ram Krishna—Renunciation of Caste by
his Brother.*

THE February number of the Herald, p. 51, contained a notice of the baptism of a brahmin named Ram Krishna. A younger brother, by the name of Vishnoo, has recently renounced caste, and professed his belief in Christianity. The history of this interesting occurrence is given in the letter of Mr. Abbott.

In consequence of Ram Krishna's renunciation of Hindooism, it became necessary for the whole family to regard him as dead, and to perform the funeral services, and also to purify themselves by "receiving an atonement." It was necessary that these rites should be performed at Poona, where some of the family lived. The father came and expostulated and endeavored to reason with his son; and on the other hand, the son endeavored to show the father the importance that he himself should become a Christian. The father could say nothing against Christianity, excepting that it was obnoxious to the people of his caste. Under the cover of the night, the mother, with wild lamentations, endeavored, as she expressed herself, to bring her son to his senses. I attempted to converse with her, but received only abuse in return. After several fruitless attempts to reclaim their son, they gave him up as lost. They did not allow Vishnoo to see him alone; but when the father sent the lad to make preparations for leaving Ahmednuggur, he took that opportunity to come and see his brother. He had a long conversation with Ram Krishna, and told him that he was determined to remain with him, and not go back to his father. He went back, however, to his father, and finished making arrangements for leaving town, and again returned to his brother. After further conversation he addressed his father, by note, in substance as follows:

"I have concluded to stop with my brother. The reason for this is that I am convinced that the christian religion is the true religion, and that there is no Savior but Christ. Do not think that this change in my mind has taken place to-day. A long time ago, when my brother was teaching a school in Wam-booree, he and I had frequent conversations about Christianity, and I then told him if he would become a Christian, I would also become a Christian. And while I was at Oojein with you, when I heard of my brother's conversion I was rejoiced; and you must have seen by my conduct that I had no faith in the Hindoo religion. When you determined to come by way of Ahmednuggur, I was glad. You did well to come this way. And now, dear father, do not be distressed on my account. I have fully made up my mind to stop here, and shall not return to you."

On receiving this letter, the father and mother came immediately to see

him. The father strove to preserve a respectful deportment, but showed that he was greatly agitated. He blamed no one, and made the greatest effort to sustain himself by the consolations the Hindoo religion affords. "It is useless to fight against our fates. What was to be has come to pass." This was all the consolation he had. With regard to the older son he remarked that "it was a consolation to know that he did not become an outcaste for money, or for any vile purpose, but simply for his salvation. He regretted that he had made such a mistake, his motives were good." The mother was frantic. She attempted to dash out her brains on a rock; but her son caught her, and thus prevented her using violence on herself. Some ten or twelve brahmins came, and attempted to take away the boy by force, but the servants and boys of the seminary stood ready to protect him. The father addressed the mob, and told them it was of no use to employ violence. He said he was ashamed to see them act so foolishly.

The native magistrate was then called. He asked the boy if it was his wish to remain with his brother, or to go with his parents. The boy replied that he wished to remain. After asking him three times, and receiving the same answer, he said to the people, "Disperse; the boy has liberty to go or remain as he pleases." The next day the brahmins tried to persuade the father to petition government for the boy, but he would not consent to do it. He left for Poona with a heavy heart. He remarked, as he left my house, that he came to Ahmednuggur to reclaim a son, and by that means had lost another.

An older brother, a lawyer at Poona, petitioned the civil magistrate to reclaim Vishnoo, averring that he was yet a minor, under sixteen years of age. The boy sent in a counter petition, in which he stated that if he was not sixteen years of age, he was old enough to know that the Hindoo religion was false; and requested permission, therefore, to worship God according to the dictates of his conscience, which was granted.

LETTER FROM MR. BALLANTINE, MARCH 28TH, 1843.

A Heathen Mother and her Christian Daughters.

THOSE who have read the report of Mr. Ballantine in the present number, and the forego-

ing letter of Mr. Abbott, cannot fail to sympathize with heathen children who desire, in opposition to the will of their parents, to embrace Christianity. That any should be willing, in such circumstances, to forsake father and mother and brethren and sisters, is conclusive evidence that the gospel has lost none of its constraining power and efficacy.

The facts detailed in the following communication will place in still clearer light the strength of that opposition which children, acting in accordance with their own convictions of duty, must sometimes encounter. In October last, a blind girl, of heathen parentage, was received into the church at Ahmednuggur. Her younger sister, a recent convert who had been in the boarding school, was immediately taken home; and the missionaries feared that she would never be allowed to return.

In January and February, however, the mother sent her several times to visit her sister, and, if possible, induce her to return home. On one of these occasions, she determined to remain, and gave as a reason for not returning home, that her parents were about taking her to a distant village to marry her to a heathen, and that this would be her ruin. In these circumstances, we could not take the responsibility of giving her up to her parents, against her will; and therefore we allowed her to remain, promising to protect her from violence until the magistrate could examine and decide the case.

The same day efforts were made by the mother to take the girl away by force, but this was prevented. The next day a petition was presented to the assistant magistrate by the mother, begging that her daughter might be given up to her; but he dismissed it at once, as a case which did not call for his interference. The friends of the girl afterwards presented their case to the collector, or principal magistrate, telling him that the girl was only four or five years old. He wrote to us wishing to know the circumstances, and suggesting that if the girl was as young as had been represented to him, he did not see how we could retain her without the consent of her parents. We informed him, in reply, that the girl was eleven or twelve years old and had been six or seven years in the mission school, and that she had remained here of her own accord in order to avoid being compelled to marry a heathen and follow the Hindoo religion. We have not heard

from him since, and suppose the matter has been dropped.

On the 15th of March, the mother brought some nicely prepared food for her two daughters, it being a great feast day among the Hindoos, and they ate of it very freely. In less than an hour, they were seized with giddiness, and soon lost the power of speech and the use of their reason. The physician was immediately called, and means used for their recovery. They continued all night without much improvement, the younger one perfectly restless and wild, the elder stupid and insensible. In the morning they were much better, and in a few days perfectly well.

The evening they were taken ill, I informed the native police officer of the circumstances, and he immediately took the mother into custody. The matter is now undergoing an investigation by the magistrate. The day after the mother was put in confinement, the girls came to me in great anxiety, and begged that their mother might be released. The fear that she would be punished for what she had done, made them very unhappy. On their examination before the magistrate, they were asked what they wished in regard to their mother. The eldest one replied, "My mother should not have done so; still I hope the magistrate will pardon this fault and release her." The younger one also begged that she might be released.

On the third of March, Marootee, a native assistant, was married to Saloo, one of the girls received into the church from the boarding school in October last. The ceremony took place before a large assembly of natives. The reciprocal duties of husband and wife were explained, and several hymns were sung, which had been composed for the occasion. All seemed to be pleased with the christian mode of marriage.

Nestorians.

JOURNAL OF DOCT. WRIGHT.

Invitation to Public Worship—Terrors of the Law—Superstition.

THE period embraced in this journal is the last half of the year 1842. The incidents selected are mainly designed to illustrate the character and customs of the people, in the midst of whom the missionaries dwell.

June 26. Sabbath. I went this afternoon with priest Abraham to preach at Charbâsh. In this place, it is the custom to call the people to church, not by striking a board with a mallet, as in other villages, but by calling aloud from the top of some high house. Upon inquiring why the custom was different here, I was told that Mohammedans, who live near, were offended when the board was struck.

I asked a deacon, what the crier was saying. He replied, that now he was calling, "Arise, enter the church, and give glory to God;" but that in the morning, when he summoned the people to prayers at the dawn of day, he said, "Awake, arise, praise God." It is well known that bells, trumpets, etc., when used to summon people to prayers, are an abomination to Mohammedans. The human voice is alone employed by them for this purpose.

After service, when returning home, I said to the priest, I suspect that your people wonder why we hold up to them the terrors of the law so frequently. Do they not say, "We are Christians; we are in the way of Christ; such preaching is for the heathen and for Mohammedans?" The priest replied, that the people were not so apt to say this as the priests and deacons assembled in the seminary. They say daily, "Do not preach to us. We know all this. Go and preach to the ignorant in the streets."

The following extract shows very clearly that the Mohammedans of Persia have not succeeded as yet in emancipating themselves from their superstitions.

July 9. Called with Doct. Grant upon Jehangir Khan. He has been absent at Tehran two or three years. It is now five days since his arrival, and he has not yet seen his father. He has pitched a tent in a garden near the city walls, where he will remain until tomorrow, when he will enter the city, and call upon his father. All this is because the stars were not favorable; he did not arrive at a propitious hour. Thus it was when the governor was going to Tabreez last spring. He left the city at a good hour, and pitched his tent just outside of the walls, where he remained three or four days, waiting for another good hour to enter upon his journey. If a man be ready to set out upon a journey, or be about to commence building a new house, or to have a tailor take his measure for a suit of clothes, or to en-

ter upon any new business, he looks for an hour, when the stars are thought to smile upon his undertaking.

Vaccination—Suicide.

August 9. We have been long trying to obtain some good vaccine matter, that we might, if possible, arrest the progress of the small-pox, which makes such sad ravages among the children of this province. Scarcely a child, it is said, grows up without having the disease. In the Nestorian quarter of this city, which is not large, nearly twenty children died last summer. In a small village near, about as many more died. The sum total of the deaths from this cause in the province of Oroomiah, were it taken yearly, would be frightful; many also become entirely blind. A few days ago some vaccine matter arrived from Constantinople, and from Tabreez, which was ordered by prince Malek Kassim Meerza, who enters fully into the plan of diffusing the blessings of vaccination. The common people, however, in their ignorance are slow to avail themselves of it. Being at our summer retreat at Syr, I sent out a few days ago for some of the parents to bring in their children to be vaccinated. Only one poor woman, with an only son, was found who could be persuaded to come. Some were afraid; and some said, that the small-pox was sent among them by God, and why should they try to stay its progress. Their children would not die until the time appointed arrived. A variety of such logic as this was employed. But to-day the prince, being near Syr in his tents, sent to a neighboring village for all the children to be brought, giving out, at the same time, that he would fine every man twenty-five dollars who should not bring his child, and that if it should happen that any one died in consequence of being vaccinated, he would give money for the life of the child. This order was obeyed. Some fifteen or twenty children were brought. They all came into the prince's tent, and were vaccinated, the prince aiding in the work with his own hands.

The foregoing scene made a strong impression on the minds of some of the mothers. As soon as they fairly comprehended the beneficent design of the operation, they said to Doct. Wright, "This is suwâb enough for you;" by which they intended to intimate, "This good work is sufficient of itself to purchase paradise for you."

22. To-day I was called to the house of death. A young woman of a Musulman family, in a fit of passion, brought on by being reproved by her father for some misconduct, had swallowed a quantity of opium, and was not discovered until the vital spark was extinguished. As her friends began to wash the body according to custom, in preparation for the grave, they discovered, as they thought, some signs of life. Being summoned, I made haste that I might be in time, if possible, to restore her. As I entered the yard, I found a large multitude of men and women assembled, and all in a state of high excitement, intensely anxious to know the result. A tent had been pitched in the yard, and the body laid on a table beneath it. Upon examination, it was evident that life had departed, and I could only say to the assembled multitude, who were waiting for our opinion in painful suspense, it is vain for you to think of seeing her again among the living; she is dead.

26. Two men came to-day from the father of the ill-fated girl, alluded to above, wishing a written statement of my opinion as to the cause of the sudden death of his daughter. It appears that the case has been reported to the governor of this province, who has imposed upon him a fine of \$1,250.

The father was guilty of being rich!

Fasts—Intemperance—Policy of the Romanists.

Nov. 28. At Ada the church was well filled. While preaching I asked the assembly, What is the foundation of your hope of salvation? Is it baptism? Is it that you have partaken of the Lord's supper? Is it that you fast and pray? If you trust in any one of these, it will fail you; if you trust in any thing beside the Lord Jesus Christ, you will be lost. Upon this an old man with a white beard, sitting near me, said in a low tone of voice, "I would say a word but I am ashamed." The priest and bishop saw at once that he thought I was attacking their fasts, forms, etc.; and they spoke earnestly, therefore, assuring him, and all others who thought like him, that our intention was not to destroy their fasts, etc., but only to prevent their trusting in them.

The statements made by Mr. Perkins and others respecting the prevalence of intem-

perance among the Nestorians, are confirmed by Doct. Wright.

On the way to Supurgan, in the afternoon, we met a party, carrying a bride from that village to another. The bishop remarked that we should find the people full of wine. We were not disappointed. In the first house we entered we found the man of the house quite drunk, so much so as not to notice us. A considerable number had assembled; but to our sorrow many of them were foolish from wine. One—a deacon—was so much intoxicated, that, after talking foolishly awhile, he lay down upon the ground, and fell asleep during the services.

Wine still stands in the way of success to our labors among this people. We trust that some, however, connected with the mission, see the evils of intemperance, and are ready to do what they can to stay its progress. A few are in the habit of drinking so little, that a priest, who has long been inimical to us, said, on a public occasion the other day, that we had already put down wine, and that the next thing would be to put down their fasts.

The closing sentence of the subjoined extract discloses the subtle policy of the Man of Sin.

Dec. 10. Was called to visit M. Der-nis, a French catholic missionary, who has been ill for some time. He remained in the country after the king's order was issued, commanding all French Romanists to leave his dominions, and has not been disturbed. He has been recently joined by another of his order, who came up from Ispahan. They are not attempting much at present. We have reason to believe, however, that their plans will not be materially affected by the shah's late order against them. They will keep quiet until the storm blows over a little, when they will resume their plans to subject this people to the rule of the pope.

Independent Nestorians.

LETTER FROM DOCT. GRANT, DEC.
26TH, 1842.

Death of Mr. Hinsdale.

THE decease of Mr. Hinsdale was briefly announced in the May number of the Herald,

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p. 208. It was there stated that the communication of Doct. Grant, containing the particulars of his death had not arrived. In consequence of some detention, as yet unexplained, this letter did not reach its destination till within the last few days.

Mr. Hinsdale was a native of Torrington, Connecticut. In the autumn of 1827, at the age of twenty years, he became hopefully converted; in June, 1828, he made a public profession of religion. In the following year he entered Yale College, where he continued till 1833, when he graduated. He pursued his theological studies in the seminary at Auburn; he was ordained a minister of the gospel in 1838. On the 18th of January, 1841, he sailed from Boston, for the purpose of laboring among the Independent Nestorians.

The letter of Doct. Grant, already referred to, gives the following account of Mr. Hinsdale's sickness and death.

I have just returned from the last solemn rites of our departed brother. He died this morning at half past four o'clock, after a sickness of twenty-four days. During ten days only was I able to give him my personal attendance, in consequence of my absence in the mountains, and the miscarriage of a letter which was sent to me. When I first saw him, his fever had assumed a decidedly typhus form, whatever may have been the character of its earlier stages. His strength was greatly reduced; his lungs and head were much affected; and the supervention of intractable hemorrhage, from his nose, throat, and bowels, ere long placed a cadaverous seal upon his countenance, which proved but too faithful a premonition of his approaching dissolution. His mind, until near his last hours, was, for the most part, calm and composed; but from the time of my arrival his great weakness prevented his holding any connected conversation. He said enough, however, to evince the most entire resignation, and a sweet foretaste of heavenly peace.

On the night of his decease, while his deeply afflicted wife and Mr. Laurie were sitting by him, he was heard to say, amid the wanderings of his disordered intellect, "I should love to have the will of my Heavenly Father done!" It was his "ruling passion, strong in death." Desiring to do the will of God, and to have it done throughout the earth, he had toiled, with no ordinary perseverance, to fit himself for the highest usefulness; and with a burning

love, and a quenchless zeal, which heeded not the greatest sacrifices and trials, he had come to a field, rich, indeed, in promise, but full of hardships and dangers, evincing a spirit which, in its developments in all departments of our work, made me feel that he was just the man for this portion of the Lord's vineyard.

But pleasant as would be the task, I may not stop to eulogise the character of our departed brother. A faithful soldier has fallen at his post; and you will deeply feel the loss which the cause of missions has sustained. Who will fill his place? I will not doubt that some kindred spirits will promptly respond to the call. God speed them on their way.

Visit to the Hakary Chief.

In the latter part of November, Doct. Grant received a letter from the Hakary chief at Julamerk, written in very friendly terms, and requesting his professional services. The patriarch and malek, who are at enmity with the chief, strenuously resisted a compliance with this request, alleging their fear of some evil design. But Doct. Grant felt it to be his duty to make the required visit, and accordingly went, committing his way unto the Lord.

The chief received me with his usual appearance of friendship, and treated me with great kindness and cordiality during all the time I remained at his castle. I found him suffering from intermittent fever with its attendant evils, which, however, soon yielded to appropriate remedies, under the blessing of God; for which he appeared to be sincerely thankful. In the course of my visit, he said that he had heard various reports designed to destroy his friendship for me, but that he had not listened to them. He said also that the reports did not agree together; for while one said I was building a castle, another said I was erecting a bazaar with the design of drawing away the trade, etc. etc. I explained again, and more fully than before, the nature of our work, appealing to facts connected with our labors in Persia, with which he was already acquainted. That I should build castles when I had neither gun or sword to defend them, or markets without an article of merchandize to put in them, seemed to call for the laugh of irony, rather than for argument. He said that he was quite satisfied; but for the sake of others he would request

from me a paper stating that I would not build markets, or take any part in government; also that I would—in consideration of his protection—attend him in my professional capacity, in case of need, which I gave him.

I had reason to be thankful for the result of this visit, and to rejoice that I had made it, as I received the plainest intimations that the chief would have been as much displeased had I refused to see him, as he was gratified by my visit. My return to the patriarch, and to Asheta, was hailed with general joy.

Doct. Grant was informed, after he had left Tyary, that the pasha of Mosul had sent orders to a Koordish chief, directing him to procure the doctor's assassination. "But," he adds, "that ever watchful Providence, which has preserved me amid so many dangers, was still my shield."

LETTER FROM DOCT. GRANT, APRIL 18TH, 1843.

Journey from Mosul to Asheta—Reception by the Patriarch—Rumors—Perils.

On the 4th of April, Doct. Grant and Mr. Laurie left Mosul to visit Asheta, the new station among the Koordish mountains.

Between Mosul and Amadiéh, we pursued a more direct, but also more difficult route than any I have before travelled, visiting Sheikh Adde, the sacred pilgrimage temple of the Yezidees, and two small Nestorian villages on our way. The Nestorians residing in these villages had, with individual exceptions, become papists the present year, but without any intelligent or strong attachment to their new faith. In one of the villages, where we spent the night, we were informed that the Chaldean bishop of Elkosh, to which see they were formerly subject, threatened them with his ecclesiastical malediction, in case they refused to turn. Without a single priest of their own, "What," exclaimed they, "could we do? We were destroyed, nothing remained!" Thus the last remnant of the Nestorians upon the Mosul frontier are dwindling away, year after year, and adding to the papal ranks. Shall nothing be done to save those that still remain, who continue to adhere, with a feeble grasp, to their ancient faith?

At Amadih, Doct. Grant had some interesting interviews with a few Nestorians and some Jews; there are about twenty families of the former, and forty or fifty of the latter in the village. On the arrival of the missionaries at this place, the road beyond was deemed impassable for mules, on account of the snow; but a heavy rain, which detained them one day, enabled them to finish their journey. They reached Tyary on the 12th of April.

Our reception by the patriarch, who is spending some weeks at this place, was apparently very cordial, and he continues to treat us with the same friendly regard as on former occasions. Nor do I perceive evidence that our hold upon him, or his people, is essentially weakened. The wild reports of my building castles, which originated in a jealousy indulged by the surrounding Koords of the influence of foreign Christians, and their own belief in the final and near triumphs of Christianity upon the ruins of Islam, appear to have given place to others still more ephemeral and extravagant. It has been said that the pasha of Mosul had made me a prisoner, and cut off my hands; and that I was in the employment of the same pasha, in all that I did here, which was made the basis of a request by a reckless Koordish bey, that the Nestorians would kill me, when I came again. In consequence of such idle rumors, the patriarch ordered a party of fifty or one hundred Nestorians to meet us beyond their frontiers, but more as a mark of his attention and consideration, than for any need of their protection. This indeed we found quite unnecessary, as we arrived unmolested before they had started. To all the reports originated by the Koords, regarding our objects, I attach less and less importance, scarcely doubting but they will pass harmlessly away, unless the increasing jealousy of the Turkish government should be alarmed—an evil which I have taken suitable measures to counteract. The danger was that I might fall a victim to the secret machinations of jealous Koordish, or even Turkish governors, in the first excitement of unfounded reports, while the whole country was in that state of anarchy with which these mountains were convulsed the last year. Instance the peril to which I was exposed in my last visit to the Hakary chief, and the private orders of a certain Turkish dignitary for my assassination, of which you have had the particulars in a former letter.

The present absorbing topic of prospective war between Turkey and Persia will tend to direct attention from such petty beings as we are; and although it is impossible to foresee what perils may arise to your missionaries from such a war, it may be that these almost inaccessible mountains will afford, in that event, the most secure asylum. Though the difficulties, privations, and danger of our field urge upon us to make God our continual portion and hope, I feel that we are called upon to go forward, and to enter at once upon our work, already so long delayed by the mysterious providences of God.

At the close of the letter, Doct. Grant says:—

I have just received a very friendly letter from the Hakary chief, with many kind inquiries and welcomes. As he has received assurances from the prince at Oroomiah and the governor of Salmas, founded upon their personal knowledge of our labors, that we have no political or secular objects, I trust that we may place as much reliance on his personal friendship as ever.

Broosa.

JOURNAL OF MR. SCHNEIDER.

Comfort in Sickness—An Inquiring Teacher—An Inquiring Priest.

It is well known that the religious movement which commenced at Constantinople some time since, has extended, in some instances, to other portions of the Turkish empire. There have been some pleasing indications of a similar movement, as yet much less marked, however, at Broosa. In previous numbers of the Herald, facts have been mentioned, from time to time, which show that the minds of many in that and the neighboring places are turning to a purer faith than they have yet found. Indeed the attempt to sustain the public preaching of the gospel at Broosa is considered as the most successful which has been made in all Turkey. The journal from which the subjoined extracts are taken shows that there is much, particularly in the adjacent country, to animate and encourage.

October 4, 1842. Called on a poor sick Armenian, as I often do, who has been confined to his room by disease for more than two years. I found with him a copy of the Psalms in Armeno-Turkish,

which I had given him; as soon as I had taken my seat, he read the sixth psalm, remarking at the same time, "I read this psalm last night with tears. It appeared to have been made for me. I prayed very earnestly to God." I wonder not that his heart was touched, as he came to the passage, "I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears," etc. The language could not have been more appropriate to his case.

At the Bible class conducted by Mr. Schneider, there were present, on the 13th, an Armenian priest and teacher from two villages in the vicinity of Nice. Both appeared to be interested in the exposition of divine truth. The priest, who teaches a school of about eighty Armenian girls, purchased different kinds of books as specimens.

18. The teacher, above referred to, has just left, having taken more than eighty different portions of the Bible, books, and tracts, to sell and distribute in his own and neighboring villages. He has been to my house frequently during his short stay in Broosa, and I have had much religious conversation with him. He appears to have an honest desire to know the truth, and has always listened, in private interviews as well as on the Sabbath, with much interest to its exposition. Some one having endeavored to dissuade him from coming to me, he mentioned it to the native brethren here, and said, "How favored are you in enjoying the privilege of going there and receiving instruction. If I were in your place I would go, even if they should behead me." I trust his visit to this city will prove a great blessing to him, and through him to many others over whom he has influence.

From subsequent information respecting this individual, it appeared that he was engaged in disposing of the books which he had purchased. He also expressed himself much pleased with his visit to Broosa.

20. The Armenian priest, above referred to, has just left me with about seventy copies of portions of the Bible, and of tracts, and books, in addition to those which he previously purchased. During his visit to Broosa, he has called on me several times, and we always had profitable conversation on religious topics. As I quoted different passages of Scripture, and remarked upon them,

he appeared to realize the truths inculcated by them, and sometimes he seemed to be particularly impressed. He manifested a remarkable readiness to receive the truth. It was enough simply to state and illustrate it; he apparently gave his immediate cordial assent to it. When I explained to him one or two passages, which he quoted to ask their meaning, he was greatly delighted in being enabled to comprehend their import. He seems to have a candid and sincere desire to learn the truth; and it does appear to me that he wants nothing but instruction, with the aid of the Spirit, to bring him to a saving knowledge of the gospel. I have been exceedingly interested in his case, and I doubt not that many others in his nation, who have not yet been reached by missionary influence, are equally ready to receive, and yield to the force of the truth. He has urged me very much to visit his village, as well as the vicinity. At some future time, I hope to make a tour through the nine Armenian villages on the lake of Nice.

Jews Searching the Scriptures—Books of the Missionaries read in an Armenian Church.

The following statement—especially when viewed in connection with the efforts to be made in behalf of the Jews, in consequence of the liberal donation of the Jews' Committee of the Church of Scotland—will be interesting to many.

Nov. 2. I have still calls for the Hebrew-Spanish Old Testament from the Jews. Though I have already sold them more than fifty copies of the Pentateuch, and about fifteen of the entire work, more are demanded. In itself considered, this is not a very large number; but taking into consideration their poverty, it indicates a gratifying desire for these Scriptures. And they seem disposed to read the Bible, as appears from the following circumstance, which I have recently learned. After the services of the synagogue on Saturdays, they assemble at the house of one of their number, for the purpose of reading together. One reads while the rest listen. The number thus assembled varies from thirty to fifty.

5. A young Armenian, previously mentioned in my journal as an enlightened and serious minded person, has become teacher in a village in this vicinity. He had begun the study of the English; and whenever present at

the Sabbath service, or the Bible class, was always an attentive hearer. He has recently been on a visit to Broosa; he tells us that on the Sabbath, at the request of the villagers, he reads to them in their church the New Testament, with our tracts and books. As none of their priests are able to do any thing like preaching, he has been asked to read to the people something as a sermon. In complying with this request, he has selected our books and tracts; and the villagers, it would seem, are pleased with this course. On leaving he took copies of such tracts as he had not yet in his possession, and also a few portions of the Scriptures. It is truly interesting to think of this enlightened young man, standing up in their church, reading to the people the word of God, and presenting to their minds the great truths of salvation as exhibited in these little treatises. Here is another little focus from which the light of the gospel is beginning to radiate.

Opposition of the Bishop.

It is melancholy, however, to find those resisting the spiritual illumination of their nation, who ought to be most active in promoting it.

12. The Armenian bishop, recently appointed to this place, has called H. and S. two of our native brethren, into his presence, and reprimanded them for having intercourse with me. He very peremptorily, and with great sternness, prohibited H. from having any thing more to do with us. With S. he had a long conversation, and was on the whole more mild in his censures. The nature of his remarks, and the turn the conversation took enabled S. to defend himself, and also to give the bishop more correct views as to our real motives and designs. Among the reasons which he gave for not wishing them to visit us, he said that we were infidels, the followers of Voltaire, and that their learning English of us would prepare the way for their becoming infidels. To this S. replied, in substance as follows: "They are by no means infidels. I have now been in connection with them six years, and I have never perceived the least thing in them like infidelity. On the contrary, they are followers of the Bible. Their great object is to conform their doctrines and conduct as exactly as possible to the Word of God. And in coming among us their aim is not to destroy our sect as such, but to teach us

the gospel; not to build up their own religious denomination as such, but to lead us as a nation, as a church, to understand and practise fully the precepts of Christ and his apostles. And as for any danger from learning English, there is not a language in existence which has so many excellent religious and devotional books as this; or which embodies more treasures of science."

The bishop also objected to us on the ground that we did not believe in the perpetual virginity of Mary, the intercession of saints, the real presence of the body and blood of Christ, etc. He also said that our books must not be used in their schools. "Why not?" said S.; "there is no error in them, and they are cheap. If these books were prepared and sold by our own people, they would be much dearer, and who would then buy them? Even cheap as they are, some of the poorer class cannot purchase them." The bishop replied that books having Smyrna on the title-page could not be used or sold; and added, that he would cause the people to purchase the books of their own nation, though they were dear. But this is not at all likely to be done. While they can obtain the Scriptures, of which they make a free use in their schools, at so cheap a rate from us, they will not pay three or four times the amount for the same books. And while the Scriptures are thus distributed among them, our other books will find more or less circulation.

Another remark of his shows the probable reason of these measures on his part. He observed, "I had an interview with two American bishops—(Mr. Ladd and myself)—but how can I visit them or receive calls from them? If I should be on terms of intimacy with them, the people would say that even their bishop had become Protestant. How can I encourage any intimacy?" From this it would seem, that it is more out of regard to his popularity among the people than from any settled hostility to us and our operations that he has taken these steps.

In a letter, dated January 10th, Mr. Schneider remarks that the distribution of books is becoming increasingly interesting and important. The number put into circulation during 1842 was 1,516. Public preaching in Turkish is continued as usual.

Mr. and Mrs. Ladd arrived at Broosa on the 2d of September. They will devote their time to the Greeks of that and the neighboring

places. Of these there are supposed to be six thousand in the city, and nearly thirty thousand within a day's ride.

Mr. and Mrs. Powers arrived at Broosa on the 18th of February; they will labor among the Armenians, in the midst of whom Mr. Powers has already spent several years. "The native converts," he says, "appear remarkably well."

Erzerroom.

JOURNAL OF MR. JACKSON.

Armenian Assistant—Gospels too Holy to be read—Ignorance of a Priest.

THE missionaries at this station have not hitherto seen those cheering and decisive results which others, laboring among the Armenians, have been permitted to behold. The movement which has been going forward so quietly and hopefully in other places, has scarcely been felt, except in its more unobtrusive developments, in this distant city. Still there are signs of promise. There is a spirit of inquiry, even in the priesthood, and a dissatisfaction with the mere externals of a religion which has lost its vitality, that may be contemplated with pleasure and hope. There are many, doubtless, who would at once profess their attachment to the gospel in its simplicity and purity, were they not restrained by their fears. But the Spirit of the Lord can easily raise them above such considerations, and make them valiant defenders of the truth. That this time may speedily come, should be the prayer of every friend of missions.

May 21, 1842. Our Armenian assistant has lately been very sick. At times he had no hope of recovering. He was very anxious last evening respecting his soul. He manifested the deepest contrition for his past life, and his sins came up as mountains before him. He expressed his deep conviction that no created arm could save him; as for his own works of righteousness, he had none. Christ alone he felt could deliver him; but his fear was, that so heinous had been his transgressions, and this too while he was professing the name of Christ, and knew many of the truths of the gospel, the Savior would say to him, "Depart from me thou worker of iniquity." In the morning this fear had passed away, and he was able, he said, to rejoice in Christ as one who is willing to save. We cannot speak with certainty of his spiritual state; but we

hope that he has in heart given himself to the Savior.

June 8. Received calls from six individuals in the course of the day. Was told by one of them that his people do not practise reading the gospels, and approve not of those who do. It is because the gospels are so holy, that if the reader should make a mistake, it would be sin.

Sept. 27. Called on a merchant of this city, who related a conversation he had held with his priest. "Why have you taken these books?" said the priest; they are the work of the English." "But are they not correct? Are they not the true Word of God?" "Yes, but they are in the vulgar tongue." "Well, I can understand that, while the ancient dialect I cannot understand." The merchant then turned examiner, and asked the priest, "What was the first miracle that Christ wrought?" The priest could not tell. "What was the inscription placed over the head of Christ at his crucifixion?" The man in holy orders could not recollect, and soon closed the dialogue by saying to the merchant, "Well, these books are forbidden in our church; but how much money will you give me, and I will give you permission to read them?"

Fear of Man—Absurd Idolatry—Bible Class.

Nov. 25. Met a priest at the room of our assistant. He was discussing the doctrine of their church, that the Old Testament saints were in hell till the time of the crucifixion of Christ, and wished to know of me what the Scriptures contain on that subject. This priest is often at the assistant's room, and sometimes spends hours with him in religious conversation. He indeed made an attempt at learning English. He acknowledges some of the errors of his church, and seems to be in an inquiring state of mind. Were it not for his fears, I doubt not he would openly avow evangelical sentiments in opposition to their ancient system.

26. During the week past our assistant has had two or three interesting conversations with Z. Agha and two merchants, his friends. He read portions of Scripture with them, making explanatory remarks. They inquired with much interest about our religious belief, and heard with approbation some of our views and customs, which differ essentially from those of their church.

I doubt not there are many among this people who have very little love for their priesthood, or their traditions. It is fear of the unpopularity of religious change, and of the priestly power "to bind and to loose," which keeps them where they are.

Dec. 14. Our assistant lately had a long conversation with an individual who is in point of rank the second man among the Armenians of this city, in which he confessed that many things practised at their monasteries, and other holy places, were erroneous and absurd. This man had made pilgrimages to thirty monasteries. Among other abominable practices which he related, worship was paid at one monastery to a picture of the cock that crowed at the denial of Peter, and in another to a large kettle, which had such a miraculous power, that a mess cooked in it, at one time, might be eaten by one man, or suffice for a thousand, according to the number for which it was designed.

Other persons of influence have acknowledged that the spiritual condition of their nation is exceedingly low. A conviction of this is surely the first step towards amendment.

25. Had four Armenians at our bible exercise. This number have attended for several successive Sabbaths. I expounded Mark 8: 27—9: 13, dwelling considerably on our denying ourselves, taking up the cross, and losing our lives, if need be, for Christ's sake. They listened with attention. In the evening two of those who frequently attend our meeting, called at Mr. Peabody's. They expressed a special desire to "talk about the gospel;" we spent about two hours in interesting and, I hope, profitable conversation.

JOURNAL OF MR. PEABODY.

The Scriptures Prized—A Dissatisfied Priest—Opposition of the Bishop.

Mr. Peabody has been a fellow laborer with Mr. Jackson about two years. Their journals of course must be somewhat similar. Amid all the obstacles thrown in their way by the bishop and his priesthood, Mr. Peabody says that they are not straitened in respect to opportunities of doing good. "We can go out into the highways and market places, and preach the gospel to the villagers and others who are always to be found there."

June 8, 1842. A merchant of this city visited me to-day. We read the New Testament together, and he purchased a few Psalms in modern Armenian. He said he had been desirous to find the Scriptures, in a language he can understand, for ten years. He hoped this portion of them, now obtained, would do his soul good.

Sept. 12. A priest called to-day, who, with another priest, visited me last winter—for which crime they received such a rebuke from the bishop, that, while they retained their friendship for us, they dared not receive a call from us, nor scarcely treat us with common civility in the street. But now this priest seems to have lost his fear. He appears to be dissatisfied with his religion; he sees the folly of many of the rites and ceremonies of his church. He is sensible of the ignorance both of the priests and people.

Mr. Peabody thinks that intemperance is increasing among the Armenians and also among the Turks. The former are in the habit of going to the wine-shops several times every Sabbath to drink wine. A nominal Christian, physician of the pasha, keeps a shop where, it is said, he is making a fortune by selling intoxicating drinks to the Turks as a medicine, they being prohibited from using them as a beverage.

23. The bishop of this city, before he was promoted to his present office, was considered quite enlightened and liberal in his views; so much so, indeed, that the fears of some ecclesiastics were excited to such a degree that they procured his banishment. This punishment had its desired influence. When he was invested with the power he now possesses, he solemnly bound himself not to receive any of the "new light books," prepared by "the infidel Americans" at Smyrna. He is not even willing that we should learn the Armenian language. He pronounces his anathemas against our books, and is not willing that his people should have any intercourse with us.

This bishop even went so far as to prohibit an Armenian teacher from giving the missionaries any further assistance in the acquisition of the language.

Singular Tradition—The Bible the conceded Rule of Faith.

Nov. 4. Found two priests and a merchant at our assistant's room this

morning. When I entered, he was reading the tract, "What is it to believe in Christ?" All appeared to listen attentively. One of the priests opposed the doctrine of justification by faith alone, without the deeds of the law. He contended that men are justified, in part at least, by works. The other priest and the merchant gave their assent to evangelical truth. The latter entered into a warm discussion in respect to the traditions of the church, and the pride and dogmatism of its ecclesiastics. Speaking of what he regarded as an objectionable form of expression, used by the priests on certain occasions, he inquired, "By what authority do they use it?" The priest replied, "After Adam was created, he was with God, and so much resembled him, that when the angels came to visit them, they could not distinguish him from the Lord, until he used this form of expression."

Merchant. "But how do you know that this story is true? Where do you find authority for using such an expression?"

Priest. "No matter where. This is not necessary for you to know."

M. "Open the Word of God, and point it out to me, and then I will believe it. If you cannot do this, I will not, for it is only a fiction, and why do you wish to impose such fictitious traditions upon us as sacred truths? You priests are just like the old Scribes and Pharisees, not only in this, but also in your placing so much stress upon the externals of religion, fasts, etc. etc., while you neglect the more important matters."

He then read the twenty-third chapter of Matthew.

8. Found three priests at the room of our assistant to-day. He was contending earnestly for the faith once delivered to the saints. One of the priests is of the "old school," and dislikes exceedingly to relinquish the traditions of the church, however much they are opposed to the truths of the Scriptures. But it is not a little amusing and gratifying to see how much the priests are perplexed, when plain declarations of the lively oracles are brought forward in diametrical opposition to their favorite errors. They pause and think, and at length yield an unwilling assent. They cannot avoid doing this, because they acknowledge the Bible as the rule of their faith. This affords us a great advantage.

Sandwich Islands.

LETTER FROM MR. HITCHCOCK, JAN., 1843.

Progress of Christianity—Revival on Molokai.

THE post which Mr. Hitchcock occupies is the island of Molokai. Besides the mission family, the entire population is composed of natives. At the date of this letter, Mr. Hitchcock, in consequence of the impaired health of his wife, had been obliged to leave his station temporarily, and visit Honolulu. He was expecting to return, however, by the first opportunity. In common with almost all the communications which come from the Islands, this letter contains an earnest and urgent appeal for additional laborers.

The fact stated in the subjoined extract is cheering, and the inference deduced from it is worthy of particular attention.

The Lord is still calling upon the American churches to put forth their mightiest exertions to possess this pleasant land. In his providence he seems to be constraining them to this course, by continuing to give unwonted success to the feeble efforts which have already been made. So far as I am acquainted with the different stations, the actual advance made the past eighteen months in our great object—the conversion of men to the Savior, and the diffusion of light through the medium of books and schools—exceeds all that we have hitherto beheld in the same period.

Mr. Hitchcock next proceeds to give an account of the remarkable revival recently enjoyed at his station.

The past twelvemonth has been one of the right hand of the Lord. No year since the commencement of the station has been more fruitful in the conversion of souls, no one more remarkable for the manifestation of the fruits of righteousness. Even previous to the series of meetings which we held last spring in different parts of the island, the Lord had been preparing the way for the great work he has wrought. The house of God had become well filled; meetings in other districts were numerous attended; an unusual interest in divine truth had existed for some time; and a few cases of hopeful conversion had

occurred. If we are not deceived, the grand characteristics of the descent of the Spirit on the day of Pentecost were to be found at these meetings; the preaching of Christ and him crucified, the conversion of many, followed by their open, ingenuous confession of faith in him as the Savior of the world. Had I time I would be more particular in describing the work; but I can only say that it has proved itself to be of God, not only by its similarity to the operations of the Spirit generally, but by the fruits of obedience in which it has issued.

I had for some time before met a company of inquirers in my study for the purpose of giving them catechetical instruction. The revival soon swelled the number to more than seven hundred, very few of whom, so far as is known, have returned to their former sinful practices. I have the names of all of them so arranged as to be easily referred to, and I have conversed with them as often as possible. I have practised meeting with one division of them each day, so that the greater part of them have had the benefit of my instructions once in the week. Many of them have committed to memory the articles of faith and the church covenant. On Friday before the first Sabbath in every month, they all meet at the station, and remain till after the Sabbath; during this time they receive such attention as the case requires. Out of the whole number, 317 have been admitted to the church, and twelve more stand propounded; want of time to go through the requisite examination is the only reason why the number has not been greater. Our church now consists of between six and seven hundred members, and only one or two disciplinable offences had occurred for more than a year previous to my leaving for this place.

Readiness to make Sacrifices—Education—Sabbath Schools.

Instances of self-denial practised in heathen lands for the gospel's sake, like those mentioned below, should incite Christians in this country to redoubled zeal and effort. It is evident that what has been done already, has not been in vain in the Lord.

We have recently commenced the erection of a meeting-house; the foundation is already laid; but when the superstructure will go up I know not.

Sickness obliged us to leave the island, and nothing can be done until my return. It is a great and arduous work, and I sometimes feel that I have not strength to go through with it. Still Providence has seemed to smile on the enterprise. The number of laborers is greatly increased, and "the people have a mind to work," and with their own hard labor they have raised between two and three hundred dollars in cash, besides stone and lime and timber. Much of this money has been obtained by transporting fire-wood across the channel to Lahaina—twenty miles distant—in canoes. They carry seven sticks to a load, on an average, and sell them for eight cents a stick. The women also have worked hard and cheerfully in making mats.

It is gratifying to find that christian education is making progress.

Our schools, both at the station and throughout the island—though by no means what we wish them to be—are doing more at present for the good of the people than they have done perhaps at any former time. Education of the young is advancing slowly; all parts of the island have schools and teachers, such as they are, so that the whole juvenile population will be able to read the Bible. Several scholars of the seminary, belonging to Molokai, are about to graduate; these, I hope, will take hold of the schools and improve their character. The school at the station has probably been, for the past year, equal to any native school. It has averaged more than two hundred scholars daily for several years. Not a few of the former members are now respectable heads of families, and sending out an influence altogether superior to that exerted by those who have not had similar privileges. The community could not dispense with our schools, defective as they are, without sustaining a great loss in good order and morals.

Our Sabbath schools for children continue much as they have been for several years. That at the station numbers, on an average, four hundred, a good part of whom commit the Scriptures to memory. These meet twice each Sabbath; at one of the meetings they read the Scriptures in course. Many of the children, as well as adults, have committed the New Testament from John to the middle of Revelation.

since we have been with them. And all our children of ten or twelve years of age have the Scriptures so familiar to their minds, that it cannot fail to exert a powerful and favorable influence through life.

The adult Sabbath school is much larger and more interesting than usual. Great numbers carry their "Daily Food" in their hats when travelling, or at work in the field, and learn by heart the seven verses for the week. This they have done ever since the station was commenced. In short, I may safely say, that the prospects of Molokai were never more encouraging than they were when we left them; nor have we ever had more cause to bless God, and go forward in our work.

New-York Indians.

LETTER FROM MR. BLISS, CATTARAGUS, MAY 22D, 1843.

Interesting Revival.

THE revival, of which a brief account is given below, occurred in a small Indian settlement about nine miles from the mission-house.

One year ago there were in this neighborhood three members of the church in good standing, two others had been suspended, and one—an aged chief—had been excommunicated. In July last, the chief, having given evidence of repentance, was restored to the church.

Through his influence, together with that of the other professors there, the whole neighborhood usually attended

our meetings. In fact they esteemed the privilege of having a meeting in their school-house so great, that it was not uncommon for every individual to be present. In the early part of the winter, there began to be more marked evidence of the presence of the Spirit. The members of the church often expressed their desire for the salvation of their families. The two suspended members confessed their faults, the young people began to speak, and avowed their belief in the gospel and a desire to share its benefits.

One young woman, as early as December or January, seemed to be under pungent convictions, and confessed her sins with sighs and tears. The interest was increasing rapidly when I was prevented from visiting them for a number of weeks by sickness. The minds of the young were still tender, and some were decided to be on the Lord's side. The interest increased from week to week. Mr. Bradley often spent the Sabbath with them, and exhorted them to the performance of their duty. Miss Bond also, who taught the school, conversed with the children, visited the families, and held female prayer meetings, etc.

The result has been that the two suspended members have been restored, and nine others came forward on the first Sabbath of this month, and entered into covenant with the church. There are now, in six families, fifteen members of the church, including every one over fifteen years of age. The parents brought their children at the same time, and dedicated them to God in baptism. I am not aware that there is a single person belonging to the six families who has not been baptized.

Proceedings of other Societies.

Foreign.

BRITISH AND FOREIGN BIBLE SOCIETY.

THIS society held its thirty-ninth annual meeting on the 3d of May, the president, Lord Bexley, in the chair. The meeting was addressed by the Bishop of Winchester, Lord Morpeth, Professor Sack of the university of Bonn, the Dean of Salisbury, Rev. A. Tidman, Rev. Peter Jacobs, an Ojibwa missionary, Rev. F. Close, Rev. Dr. Hannah, Rev. Augustus Hanson, a native African and chaplain to the Gold Coast, and J. Milson, Esq., of

Lyons, France. Rev. A. Brandram, one of the secretaries, read an abstract of the annual report. The total receipts of the society during the past year were £92,476; of this sum £52,257 were received from sales of Bibles and Testaments. The issues of Bibles and Testaments from the commencement of the society in 1804 have amounted to 15,020,204. During the last year they have been 727,530 from the depository at home, and 251,230 from foreign depots. Of these 135,841 have been distributed in France, 57,000 in Italy, 12,546 in Belgium, 8,425 in Greece, and 19,935 in Stockholm. In Finland 40,000 families have received the Bible; 60,000 copies have been

sent to Calcutta; 20,000 have been issued from Hanover. Three editions of the Scriptures have been printed in Mexico since 1837. One hundred new Bible societies have been organized within the year.

CHURCH MISSIONARY SOCIETY.

THE annual meeting of this society was held on the 2d of May, the Earl of Chichester in the chair. Addresses were made by the Bishop of Winchester, Archdeacon Shirley, Lord Sandon, Rev. Augustus Hanson, a native African and chaplain to the Gold Coast, the Dean of St. Patrick's, Dublin, Rev. J. J. Weitbrecht missionary to India, J. C. Colquhoun, Esq., M. P., and Rev. F. Close.

Rev. Messrs. Davis and Venn read the report, from which it appeared that the debt of the society, which amounted to £13,500 at the commencement of the year had been reduced to £1,000. The receipts of the year were £115,100; while the expenditures were only £92,446. The report speaks of the New Zealand mission as follows:

The Northern Island, which is now divided into four districts, were all progressing favorably. The accounts from Waimate were most gratifying. On one occasion the number of persons present at the administration of the Lord's supper was so great that it was found necessary to hold the service in the churchyard. There were upwards of 1,000 natives present, and 457 partook of the Lord's supper. At Tauranga, 198 persons have been baptized during the past year, being an increase of seventy on any preceding year; the congregation amounted to 1,575 persons, being an increase of 235; the number of those who read the Scriptures in their own tongue exceeded by 100 the last return; four chapels had been erected at the expense of the natives. In the eastern and western districts there were increasing evidences of usefulness and of real faith. War was almost entirely given up, and the old chieftains spoke of it with disgust. The munificent grant of 10,000 copies of the Scriptures from the British and Foreign Bible Society having been exhausted, another edition had been printed, and 5,000 copies granted to the society. The desire to possess copies of the New Testament was general and intense. A lofty mountain, Tongoro, was visited by strangers, who offered gold to natives to guide them; but they refused it, and said that gold could not break the charm of tapu, but if they would bring Testaments next time, the tapu should be removed from the mountain. Within the last four years, the number of natives who had embraced Christianity had increased from 2,000 to 35,000, and not a few to the saving of their souls. Of the character of their Christianity, the committee would say with their missionary, Mr. Brown, "We look not upon our infant church as all glorious within, and as consisting wholly of those who count all things

loss for Christ; they are yet but babes in Christ, and as such we commend them to the prayers of the church, that they may grow in grace, till they shall arrive at the measure of the stature of the fulness of Christ."

Of the India mission the report says:

At the station of Calcutta the good work has prospered, and at the out-stations great success had followed the efforts of the missionaries. These stations comprise eighteen villages, and the converts amount to 300, of whom 95 have been baptized during the last year. From Krishnaghur the accounts were not quite so encouraging; many in this district had gone back to idolatry. Still the number of the baptized is 3,000, and 600 have been added within the year. In Southern India also, particularly at the Tinnevely station, it has pleased God to visit the church with violent persecution, and many have drawn back. The whole number of baptisms at this station amounts to 13,604—of these 1,221 have occurred during the past year; the present number of communicants is only 1,135. At Mallapalli, on the Travancore hills, a wild and desolate region, where the people are fierce, brutish and ignorant, many converts have been made. At Ceylon the prospect is encouraging.

The necessity for missionary effort is more urgent than ever. The bishop of Calcutta says that twenty-four missionaries are wanted immediately. "Oh!" says he, "what can England be about, with her drivelling contests about tradition and the Fathers, when India is stretching out her arms to England for aid?" New and sudden openings have been made of late, particularly in Central Africa and in China. In the former even kings and chiefs had visited the residence of missionaries.

LONDON MISSIONARY SOCIETY.

THE forty-ninth anniversary of this society was held on the 11th of May, Sir George Grey in the chair. After an address from the chairman, an abstract of the report was read by Rev. A. Tidman. The total amount of receipts was £78,450; the expenditures amounted to £55,142.

After referring to the French aggression upon Tahiti, it stated that, in the islands where the gospel had been introduced in later years, and which had hitherto been preserved from the evils of popery, the rich reward already realized had been abundant, and the prospects of extensive success were most cheering. In the island of Tanna, the spot on which the enterprising Williams planted the christian standard on the day before his martyrdom, two missionary brethren from England were now stationed. It had been decided to send to China, as soon as possible, ten or twelve additional laborers; and the best endeavors were now making to engage men duly qualified for that important enterprise. Though still called to mourn over the obstacles to the progress of the gospel in India, presented by the debasing idolatries of the country, the directors were permitted to rejoice in the pro-

gressive diminution of the difficulties with which their brethren had to contend. In South Africa, the desert had begun to blossom as the rose. The stations north of the colony had been visited with gracious manifestations of divine mercy. Madagascar still remained under the cloud of that dark and mysterious dispensation which deprived the people of their teachers, and exposed them to the cruel vengeance of their inveterate and powerful enemies. Five additional martyrdoms had taken place during the year. The directors had sent forth to various parts of the world, missionaries with their families amounting (exclusive of children) to twenty-three individuals.

Addresses were delivered by C. Hindley, Esq., M. P., Rev. Edward Bickersteth, Rev. J. J. Freeman, Rev. W. Bunting, Rev. James Parsons, Rev. Joseph Angus, Rev. J. B. Condit, Portland, U. S., Rev. J. Sherman, and Rev. A. F. Lacroix.

Domestic.

ANNIVERSARIES AND REPORTS.

BAPTIST HOME MISSION SOCIETY.

THE eleventh anniversary of this society was held in the meeting-house of the Pearl-street Baptist church, Albany, April 25th, the president, Hon. Heman Lincoln, in the chair. After the meeting had been opened with prayer, R. W. Martin, Esq., presented the treasurer's report, and Rev. B. M. Hill, corresponding secretary, read an abstract of the annual report of the executive committee.

The receipts for the last year, including the sums in the treasuries of auxiliaries, amount to \$40,383 12, of which \$11,506 57 have been paid directly into the treasury of the society.

The whole number of agents and missionaries employed by the society and its auxiliaries is 363; these have performed 215 years of labor, travelled 175,035 miles, and preached 35,608 sermons. They have baptized 4,920 individuals; under their superintendence 11,742 pupils have been instructed in Sabbath schools and Bible classes.

In the evening of the same day, addresses were delivered by Rev. R. W. Cushman of Boston, and Rev. O. N. Sage of Ohio.

BAPTIST BOARD OF FOREIGN MISSIONS.

THE twenty-ninth annual meeting of this Board commenced its session in the Pearl-street Baptist Church, Albany, April 26th, Rev. Dr. Kendrick, one of the vice presidents, in the chair. The meeting was opened with prayer by Rev. Dr. Wayland. The treasurer,

Hon. Heman Lincoln, submitted his report; after which the report of the acting board was presented.

The receipts of the year ending April 1st, were \$17,151 06, and the expenditures were \$55,138 43. The debt of the board is now \$14,850. In addition to the receipts already mentioned, \$4,000 have been received from the United States for the support of Indian schools, \$6,000 from the American and Foreign Bible Society, and \$2,200 from the American Tract Society.

The number of missions in connection with the Board is 19, of stations and out-stations about 80. There are 103 missionaries—of whom 44 are preachers, and 52 are female assistants. Of native preachers and assistants there are 114. The number of churches is 77; the whole number of church members is about 4,000, of whom nearly 900 were received during the last year.

PRESBYTERIAN BOARD OF FOREIGN MISSIONS.

THE annual meeting was held in the Duane-street Church, New York, May 6th. Dr. Miller, president of the Board, opened the meeting with prayer. After an address from the president, Hon. Walter Lowrie, corresponding secretary, read the report.

The entire receipts of the board during the year amounted to \$63,334 95; of which \$3,000 were from the Bible Society, \$2,200 from the Tract Society, and \$3,375 were contributed toward the Mission House. The expenditures exceeded the receipts by the sum of \$65 42.

After recess addresses were made by Rev. Drs. Alexander of Princeton Theological Seminary, Spring of New York, Rev. Messrs. Murray of Elizabethtown, N. J., Smith of Waterford, N. Y., Boardman of Philadelphia, and others.

On the next (Sabbath) evening, a large meeting was held in the Grand-street Church, at which Rev. Dr. Miller presided, and Rev. Dr. Krebs conducted the devotional exercises. Addresses were delivered by Rev. Mr. Smith of Waterford, N. Y., and Prof. J. Addison Alexander of Princeton Theological Seminary.

AMERICAN SEAMEN'S FRIEND SOCIETY.

THE fifteenth anniversary of this society was held in the Broadway Tabernacle, New York, May 5th, the president, captain Richardson, in the chair. The meeting was opened with prayer by Rev. Mr. Peck. Rev. John Spaulding, the secretary, read the annual report. The total receipts of the society for the past

year were \$12,992 70, and the expenditures amounted to \$13,785 62.

The temperance cause has done much for seamen during the past year. A large portion of our merchant and whale ships, many of the vessels employed on the lakes and in our fisheries, together with many steamboats, have discontinued the use of intoxicating liquors as a beverage. On the 13th of November there were twenty-eight vessels at Cleveland, Lake Erie, not one of which carried intoxicating drinks.

A successful effort has been made to supply sailors with books. A library of sixty well selected volumes has been prepared under the direction of the executive committee; it is sold for twenty-five dollars. Of the Sailor's Magazine, 3,400 copies are circulated.

In the city of New York there are 163 sailor boarding houses, of which sixteen are known to be temperance houses. The Sailor's Home in New York received 2,978 boarders during the last year.

The intelligence from Cronstadt, Gottenberg, Stockholm, Amsterdam, Havre, Cape Town, Sidney, Constantinople, China, Lahaina, and Honolulu, is encouraging. At Havre there has been an interesting revival since the completion of the Seamen's Chapel.

The efforts made in behalf of the sailor in this country have been followed with happy results. "The Holy Spirit has descended on the sea and along its shores."

The meeting was addressed by Rev. Mr. Holmes of New Bedford, Ms., Mr. Welch, a sailor, and Rev. Dr. Wyckoff of Albany.

FOREIGN EVANGELICAL SOCIETY.

THE fourth anniversary of this society was held in the Reformed Dutch Church, on Washington-square, New York, May 9th, Hon. Theodore Frelinghuysen, the president, in the chair. Prayer was offered by Rev. Dr. Yale of Kingsboro', N. Y. W. W. Chester, Esq., presented the treasurer's report, and Rev. Dr. Baird, corresponding secretary, read the report of the executive committee.

The balance on hand at the commencement of the year was \$1,457 49; the amount since received is \$9,308 90. These sums do not include the contributions for the Swiss Mission at Grand Ligne, L. C. The expenditures have been \$9,501 70. To the Committee of Correspondence at Geneva \$3,000 have been remitted.

Addresses were delivered by Rev. Dr. Bacon of New Haven, Rev. E. N. Kirk of Boston, and Rev. Dr. Adams of New York.

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AMERICAN TRACT SOCIETY.

THE eighteenth anniversary of this society was held at the Broadway Tabernacle, New York, May 10th, the president, Hon. Theodore Frelinghuysen, in the chair. The exercises were introduced by a prayer from Rev. Mr. Pomroy of Bangor, Me. Moses Allen, Esq., presented the treasurer's report; Rev. Messrs. Hallock and Cook, secretaries of the society, read the annual report.

The receipts of the year have been \$96,240; this sum exceeds the expenditures by \$290. The amount remitted to foreign lands is \$15,000, and \$12,454 97 have been expended in the gratuitous distribution of the society's publications.

The number of pages distributed gratuitously, principally in this country, is 18,653,456, of which nearly 6,000,000 have been circulated by colporteurs and agents. The whole number of pages put into circulation during the year, including 157,478 volumes, is 80,506,460. The whole number distributed during the eighteen years of the society's operations is 1,300,000,000. Fifty-four new publications have been added to the previous list; the whole number is 1,060.

Addresses were delivered by Rev. Henry R. Hoisington, missionary of the American Board at Ceylon, Rev. Mr. Kincaid, Baptist missionary to Burmah, Rev. Mr. Scudder, missionary of the American Board at Madras, Rev. Dr. Nevin, president of the German Reformed College, Pennsylvania, and Rev. Dr. Beecher, president of Lane Seminary, Cincinnati.

AMERICAN HOME MISSIONARY SOCIETY.

THE seventeenth anniversary of this society was held in the Broadway Tabernacle, New York, May 10th, the president, Rev. Henry Dwight, in the chair. After the meeting had been opened with prayer, Rev. Mr. Badger, one of the secretaries, read an abstract of the annual report.

The balance in the treasury at the last annual meeting was \$991 29, and the subsequent receipts amounted to \$99,512 84, being \$7,349 20 more than the receipts of the previous year. The amount expended during the year is \$98,215 11.

The number of ministers of the gospel in the employment of the society during the year has been 518, being 57 more than in any previous year. Of these 623 were in commission at the time of the last, and 225 have been appointed since. The whole amount of labor performed is 657 years, 63 more than the

36*

amount of the preceding year. The gospel has been preached to 1,047 congregations and missionary districts, 60 more than the number visited during the previous year. The missionaries have labored in twenty-four states and territories, also in Canada and Texas.

The number of pupils in Sabbath schools and Bible classes under the supervision of the missionaries is not far from 68,400.

About 145,000 individuals, living in the communities which have been blessed with the labors of the missionaries, have pledged themselves to total abstinence from every thing which intoxicates.

Revivals have been enjoyed in 233 churches under the care of the missionaries, and 6,558 have been hopefully born again during the year in connection with their labors. The whole number added to the churches on profession of their faith is 5,853, by letters from other churches 2,370, in all 8,223—being 2,700 more than the additions of the previous year.

The contributions to different objects of benevolence in 308 congregations have amounted to \$13,000, which is forty per cent on the sum appropriated to them.

Addresses were made by Rev. Henry Little of Madison, Ia., Rev. Mr. Pomroy of Bangor, Me., and Rev. Dr. Beecher, president of Lane Seminary, Cincinnati.

AMERICAN BIBLE SOCIETY.

THE twenty-seventh anniversary of this society was held at the Broadway Tabernacle, New York, May 11th, Peter G. Stuyvesant, Esq., one of the vice presidents, in the chair. Rev. Dr. Fisher of New Jersey, opened the meeting by reading the second chapter of the Epistle to the Ephesians. The address transmitted by the president, Hon. John C. Smith, was read by Rev. Dr. Milnor; after which the assistant treasurer, Joseph Hyde, Esq., presented the treasurer's report. An abstract of the annual report was read by Rev. J. C. Brigham, corresponding secretary.

The receipts of the year amount to \$126,448, being \$7,908 less than those of the preceding year. The deficiency has been chiefly owing to the smaller number of legacies received during the past year.

The number of Bibles and Testaments printed—excepting those which have been printed abroad at the society's expense—is 233,000, being 43,000 less than the number of the previous year. The number of Bibles and Testaments issued in the course of the year has amounted to 215,605, being a decrease of 41,462 from the issues of the previous year. The whole number issued since the organization of the society is 3,268,678.

To the library of the society—consisting of rare Bibles, versions, and other books relating to the Scriptures—100 volumes have been added during the year, chiefly by donation. Among them is a folio in ancient Syriac, presented by Doct. Grant; it is in manuscript and of great antiquity.

In the preceding year the New Testament and the Psalms were stereotyped in raised letters for the use of the blind. During the year which has just closed, the remainder of the Bible has been stereotyped in the same manner.

About \$18,000 have been appropriated for foreign distribution.

The meeting was addressed by Rev. Drs. Vermilye of New York, Tyng of Philadelphia, Olin, president of the Wesleyan University, Ct., Rev. Messrs. Johns of Baltimore, Cheever of New York, Green of Pennsylvania, and Charles H. Reed, Esq., of Troy.

AMERICAN SUNDAY SCHOOL UNION.

THE nineteenth anniversary of this society was held in the church on Washington-square, Philadelphia, May 23d, the president, Alexander Henry, Esq., in the chair. After a prayer had been made by Rev. Henry A. Shultz of the Moravian church, portions of the annual report were read by one of the secretaries.

The whole sum received by the society during the year was \$68,200 88; of this amount \$55,595 40 were realized from the sale of books, and \$12,305 45 from donations.

The London Sunday School Union have made a grant to the society, from which \$376 78 have been realized. The London Religious Tract Society have also made a donation, valued at \$150, to supply needy schools with libraries, as far as practicable, in districts where there are British emigrants, on condition that this society add to it an equal amount.

The Youth's Penny Gazette has been commenced during the year; the Sunday School Journal is to be published for twenty-five cents a year after the 1st of July next. Eighty-four distinct publications have been issued during the year, twenty of them being bound volumes varying from 24 to 324 pages.

Addresses were delivered by Rev. Mr. Peck, Rev. Drs. Beecher, Huggins, and Tyng.

PRESBYTERIAN BOARD OF DOMESTIC MISSIONS.

THE annual report of the board was submitted by the secretary, Dr. W. A. McDowell, to the General Assembly under whose supervision

its operations are conducted, at Philadelphia, May 24th.

The amount of receipts, including the balance on hand at the commencement of the year, is \$33,760 99. The expenditures have been \$29,999 44.

The number of missionaries employed is 303. The number of congregations and districts aided is 750; these are in twenty-three states and territories, and the amount of labor performed is equal to 212 years. It is supposed that 5,000 have been added to the churches under the care of the missionaries. About two thirds the number joined by profession. The houses of worship erected or in progress amount to 70, and 50 churches have been organized. The number of Sabbath schools connected with the congregations in which the missionaries have labored is 900; these have 30,000 pupils. More numerous and powerful revivals than heretofore have been enjoyed in connection with the labors of the missionaries.

After the report had been read, Rev. Mr. Murray, Rev. Drs. Leland, Hoge, and Lord addressed the assembly.

AMERICAN EDUCATION SOCIETY.

THE twenty-seventh anniversary of this society was held in Park-street Church, Boston, May 29th, the president, Hon. S. T. Armstrong, in the chair. The meeting was opened with prayer by Rev. Dr. Pond of Bangor, Me. An abstract of the annual report was read by Rev. S. H. Riddel, corresponding secretary.

The receipts of the society during the last year, including the income from the permanent fund, have amounted to \$33,789 33; the expenditures have been \$29,290 51. The sum refunded is \$4,157 05. The permanent fund amounts to \$73,006 31. The parent society has made quarterly appropriations during the year of ten dollars to each student in colleges and theological seminaries, and seven dollars and fifty cents to those preparing for college.

The whole number of young men assisted in their preparation for the ministry is 3,482; the number assisted during the last year is 468. Of new applications 26 have been entertained; eight have died during the year, six have been dropped, and thirty-one have entered the ministry.

The American Quarterly Register, after having completed a series of fifteen volumes, has been discontinued.

The meeting was addressed by Rev. N. Adams of Boston, Rev. Drs. Humphrey, president of Amherst College, and Bacon of New Haven.

AMERICAN PEACE SOCIETY.

THE fifteenth anniversary of this society was held in the Central Church, Boston, May 29th, the president, S. E. Coues, Esq., in the chair. After the meeting had been opened with prayer by Rev. Mr. Kirk of Boston, extracts from the annual report were read by Rev. Mr. Beckwith, corresponding secretary.

New editions of all the society's tracts and nearly all its volumes have been issued during the year; of its periodical there have been published monthly from 5,000 to 8,000 copies. The whole number of tract pages circulated during the year is between five and six millions. A still larger amount of matter has reached the public through the weekly press.

Rev. Andrew P. Peabody of Portsmouth, N. H., then addressed the meeting.

PRISON DISCIPLINE SOCIETY.

THE eighteenth anniversary of this society was held in Park-street Church, Boston, May 30th, Hon. Wm. B. Bannister in the chair. After prayer by Rev. Willard Child of Norwich, Ct., the report of the treasurer was read. Rev. Louis Dwight, corresponding secretary, presented the report of the board of directors. The meeting was briefly addressed by Rev. Orin Fowler of Fall River, Ms., S. E. Coues, Esq., of Portsmouth, N. H., and Rev. Gorham D. Abbott of Boston.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

GREECE.—Mr. Benjamin, writing from Athens, May 5th, says that a religious service, held at his house on the Sabbath, is regularly attended by a number of young men connected with the gymnasium and university. They listen to the truth with respect and apparent interest. Eight bishops of Greece have died within a few months.

SYRIA.—To enable this mission to commence a station at Abeih on Mount Lebanon, its operations at Jerusalem will be suspended for the present. Messrs. Whiting, Thomson, and Van Dyck are expected to occupy the new station; Messrs. Smith, Lanneau, De Forest, Keyes, and Hurter will carry out the plans of the mission at Beyroot.

Under date of April 28th, Mr. Whiting says, "My own deliberate conviction is, that looking

at our whole field in Syria, there never was more encouragement to persevere in our enterprise than there is now."

CONSTANTINOPLE.—In a letter, dated April 5th, Mr. Dwight says, "We hear very satisfactory accounts of the progress of evangelical doctrines in Nicomedia and Ada Bazar; as to Constantinople, there is no diminution of interest."

TREBIZOND.—Mr. Perkins, writing from Trebizond, May 16th, describes the state of things at that station as follows: "There has apparently been a rapid advance in the progress of truth and light here, since we passed through on our way to America. I was then much encouraged by the religious state of a 'few' Armenians; but the number of such is much increased, and the interest of many has been deepened and quickened in the interval. Yesterday I was present at Mr. Johnston's Sabbath service, which was attended by about twenty natives." "I was much impressed with the tenderness of feeling manifested by those who were present. Their deep solemnity, attentive ear, and tearful eye, plainly testified that no vain errand had brought them to the missionary's dwelling. It was to me a precious privilege to unite with them in that season of worship, and address them after Mr Johnston's discourse. Mar Yohannan also addressed them. I felt assured that the Holy Spirit was with us."

MOUNTAIN NESTORIANS.—Mr. and Mrs. Bliss and Doct Azariah Smith, who sailed from Boston on the 1st of March to join this mission, have concluded to spend the summer at Trebizond. They have been induced to take this step in consequence of the obstacles to an immediate entrance into the Koordish mountains. The Turkish government has refused to grant *firmans* to Julamerk; it will merely give *passports*. The former are protective, the latter permissive.

NESTORIANS.—Mr. and Mrs. Perkins, Mr. and Mrs. Stoddard, Miss Myers, and Miss Fisk, with Mar Yohannan, left Trebizond for Oroomiah on the 16th of May. All were in good health.

CEYLON.—On the 25th of February, Mr. Aphorp received one individual into the church at Varany.

It was stated in the Herald for July that, on the 12th of March, fifteen members of the female boarding school at Odooville were admitted to the mission church. Their names are Susan H. Bennett, Martha L. Davis, Betsey Pratt, Sarah Woodhull, Jane S. Purviance,

Elizabeth Abbott, Susanna B. Shober, Diana Isham, Louisa Park, Susan Huntington, Mary C. Oxnard, Anna Maria Henry, Mary Smith, Mary Riggs, Jane Wallace. Mr. Spaulding says that a few more members of this school "are under the teachings of the Holy Spirit."

Home Proceedings.

APPROPRIATIONS FOR NEXT YEAR.

THE receipts for the month of June were \$25,260. The receipts during eleven months, ending with the 30th of June, amounted to \$216,608; this sum is \$86,000 less than that realized within the corresponding portion of 1842, and \$732 less than the average receipts of the five years prior to the last.

The appropriations for the different missions have heretofore been made in the month of July; for example, those for the current year—1843—were made in July, 1842. It has heretofore been necessary that the appropriations should be made then, and that will continue to be the usage. But, in consequence of the increased facilities afforded by steam navigation for communicating with the missions, letters written in the latter part of September may reach most of the missions by the first of the following January. The Committee have, therefore, decided to subject the missions to whatever inconvenience may arise from delaying the appropriations for 1844 till after the annual meeting of the Board. They will then know—what cannot be known in July—the precise amount of the deficiency of the closing year; they will be in a better position to estimate the probable receipts of the coming year; they will also be able to avail themselves, should it be necessary, of the wisdom of the Board. The character of the receipts during the next few weeks will doubtless have some influence upon the final decision.

ANNUAL MEETING OF THE BOARD.

THE *Thirty-fourth Annual Meeting of the American Board of Commissioners for Foreign Missions* will be held in Rochester, New York, to commence on Tuesday, the 12th day of September next, at four o'clock in the afternoon. The annual sermon is expected to be preached on the evening of that day by the Rev. Bennet Tyler, D. D., of East Windsor Theological Institute. The meeting will probably adjourn on Friday.

Donations,

RECEIVED IN JUNE.

Board of Foreign Missions in Ref. Dutch chh.	
W. R. Thompson, New York, Tr.	
(Of which fr. sab. sch. in Ref. D. chh.	600 76
Harlem, for schs. in Ceylon, 18;)	
Auburn and vic. N. Y., H. Iverson, Jr., Agent,	
Auburn, JOB ALLING, which	
const. him an Hon. Mem. 100;	
A. Lyman, 2; Rev. T. R.	
Townsend, 5;	107 00
Bristol, Cong. chh.	8 50
Danby, Cong. chh. bal. 7,81; la.	
11,44;	19 25
Hannibal, Coll.	9 81
Ladlowville, Presb. chh.	11 70
Marcellus, 1st presb. chh. relig.	
so. 21; la. 15; Rev. A. K.	
Barr, 7;	43 00
Sennett, Presb. chh.	9 58
Summerhill, do.	27 00—235 84
Forstable co. Ms. Aux. So. W. Crocker, Tr.	
Harwich, Cong. chh. and so. mon. con.	15 63
Yorkshire co. Ms. Aux. So. Thomas Green, Tr.	
Dalton,	82 05
Egremont, Cong. so.	34 69
Hinsdale,	131 12
Lee, Gent. 171,86; la. 69,97;	
mon. con. 37,56; (of which to	
const. Rev. WILLIAM B.	
BOND an Hon. Mem. 50;)	279 39
Lenox, 73,77; mon. con. 33,20;	106 97
North Adams,	37 43
Pera,	26 30
Richmond,	86 05
South Williamstown, 24; mon.	
con. 6;	00 00
Williamstown, Gent. 30; la.	
171,77;	201 77
Windsor,	10 50
An aged widow,	50 00
	1,076 27
Ded. loss on remit.	4 20—1,072 07
Boston and vic. Ms. By S. A. Danforth, Agent,	
(Of which fr. Mrs. Cunningham, for	
Augusta Kehoe, Ceylon, 20; J. Amos,	
1; Miss L. Adams, 12c.)	290 91
Buffalo and vic. N. Y. By J. Crocker, Agent,	
Buffalo, J. C. for M. E. C., Ceylon,	40 00
Caledonia co. Vt. Confer. of chhs.	
E. Fairbanks, Tr.	
Burke, Indiv.	2 00
Lyndon, Dea. Goodell,	10 00
St. Johnsbury, A friend, 50;	
Plain, mon. con. 96,10; E. and	
T. Fairbanks and Co. which	
const. HORACE FAIRBANKS an	
Hon. Mem. 100; L. Clark, 20;	268 10—278 10
Charleston and vic. S. C. Aux. So. R. L.	
Stewart, Tr.	
Charleston, Cir. chh. 117; 3d presb. chh.	
mon. con. 16,84; lessa dis. 67c.	133 17
Chautauque co. N. Y. Aux. So. I. H. Taylor, Tr.	
Westfield, Presb. chh. mon. con.	9 00
Ceshire co. N. H. Aux. So. S. A. Gerould, Tr.	
Dublin, Sub.	16 69
Fitzwilliam, La. extra coll.	12 00
Hinsdale, Mon. con.	37 10
Jaffrey, Coll. 25,03; contrib. 12,82;	37 85
Keene, By E. Adams, 13,34;	
Missa Withington, 5;	18 34
Marlboro', Trin. chh. mon. con.	8 77
Sullivan, Coll.	7 00
Swanzey, Mon. con.	15 00
Westmoreland, Coll. 40; J. Saw-	
yer, 10;	50 00
	202 75
Ded. exp. paid by aux. so.	3 39—199 36
Chittenden co. Vt. Aux. So. W. I. Seymour, Tr.	
Burlington, Presb. chh. and so.	
29,50; mon. con. 43,45;	72 95

Charlotte, Mater. asso.	3 00
Essex, Presb. chh. mon. con.	10 30
Williston, Gent. 18,55; la. 21,55;	40 10—126 35
Coos co. N. H. Aux. So. Dea. Farrar, Tr.	
Colebrook, Mrs. S. M. 50c. H.	
M. 50c.	1 00
Dalton, Cong. chh. 5; Rev. H.	
Wood, 3;	8 00—9 00
Cumberland co. Me. Aux. So. D. Evans, Tr.	
Baldwin, Sub.	25 00
Bethel, Cong. chh. and so.	16 28
Bridgeton, La.	11 00
Cumberland, Mon. con. 19,70;	
la. 15,46;	35 16
Lewiston Falls, Cong. chh.	10 83
Lovell, Cong. chh.	3 34
New Gloucester, Coll. 34,53;	
mon. con. 22,25; juv. asso.	
5,30; Mrs. P. Nelson, 2;	64 13
N. Yarmouth, Miss. asso. 25,62;	
1st so. mon. con. 31,41; la.	
25,50; 2d par. gent. 9, ann.	
con. 6,47; mon. con. 6,37; la.	
26; Rev. C. Hobart, 12; Miss	
E. L. 3; Dea. S. 1;	146 46
Portland, La.	55 50
Waterford, Mon. con.	13 95—381 63
Essex co. North, Ms. Aux. So. J. Caldwell, Tr.	
Newbury, Young la. Ceylon so.	
for a sch. in Ceylon, 25; Belle-	
ville, mon. con. 39,15;	64 15
Newburyport, Mr. Campbell's	
so. coll. 110,55; mon. con.	
39,15; Dr. Dana's so. mon.	
con. 69,90; coll. 60; la. 15; Mr.	
Dimmick's so. mon. con. 26,12;	321 02—385 17
Essex co. South, Ms. Aux. So. C. M.	
Richardson, Tr.	
Hamilton, Cong. so.	21 92
Ipswich, Rev. C. Kimball,	10 00
Lynn, Mr. Cook's so. 17; a meth-	
odist, 2;	19 00
Manchester, La. 20; cong. so.	
mon. con. 13,42; contrib. 4;	37 42
Rockport, Sew. cir. for a fem.	
schol. at Wailuku,	20 00
Salem, S. so. gent. 119,10; la.	
110,18; sab. sch. 5,07; Crom-	
bie-st. mon. con. 12,61; Tab. 6;	252 96—361 30
Fairfield co. West, Ct. Aux. So. C. Marvin, Tr.	
Darien, G. G. Waterbury,	6 00
Greenwich, 2d cong. chh. special	
coll.	148 43—154 43
Franklin co. Vt. Aux. So. J. Titcomb, Tr.	
Montgomery, Mr. H.	25
Geneva and vic. N. Y., By C. A. Cook, Agent,	
Geneva, Presb. chh. I. L. Wood-	
ruff, 25; G. C. Seelye, 10; F.	
W. C. 5; la. 74,82;	114 82
La Fayette, Chh. 39,10; Rev. P.	
Terry, 5;	44 10
Junius, Rev. J. Merrill,	13 00
Marion, Cong. chh.	3 00
Ovid, Presb. chh.	20 00
Palmyra, do.	30 00
Prattsburgh, E. and B. Bridges,	60 00
Rushville, Cong. chh.	23 00
Trumansburg, Presb. chh.	13 00
Wolcott, Presb. chh. L. Hen-	
drick, 10; indiv. 28,16;	38 16—359 08
Grafton co. N. H. Aux. So. W. Green, Tr.	
Cumpton, Cong. chh. and so.	30 34
Groton, E. Colburn,	1 00
Plymouth, Mon. con.	33 65—64 99
Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.	
Pine Orchard, A friend,	100 00
Hampden co. Ms. Aux. So. C. Merriam, Tr.	
Monson, Members of acad.	15 00
Hampshire co. Ms. Aux. So. J. D. Whitney, Tr.	
Amherst, Officers and students	
of Amherst coll.	32 30
Cummington, Hubbardville so.	
mon. con.	13 00
East Hampton, La. 21,56; I.	
Clark, 2;	23 56
South Hadley, Teachers in Mt.	
Holyoke Fem. Sem. 277; pu-	
pils in do. 368,36; which const.	
Misses EMILY BRIDGE, SUSAN	

REED, LUCY T. LYON, and FIDELIA FISKE Hon. Mem. Mrs. Ann M. Hayes, 20;	605 36	Monroe, Mrs. N. Snideur, 10; indiv. 4,50;	14 50
Profits of Herald agency, 1842, viz. Ashfield, 3; Buckland, 1,50; Charlemont, 5; Chester- field, 1,50; Conway, 50c. Cum- mington, 1,50; Easthampton, 50c. Goshen, 1; Granby, 4; Hadley, 12; Hatfield, 6,50; Hawley, 1,50; Northampton, 16,17; Norwich, 1; South Had- ley, 2; Southampton, 50c. Westhampton, 1,50; Whately, 5; Williamsburgh, 2; Wor- thington, 1; ded. freight, 6;	61 67—795 89	Northville, 1st presb. chh. White Lake, do.	6 00 7 52
Hartford co. Ct. Aux. So. H. A. Perkins, Tr. Farmington, J. T. Norton, 1,000; cong. so. special effort, 72,08; gent. a bal. 11,50; mon. con. 1,28;	1,084 92	Ded. dis. Middlesex North and vic. Ms. Char. So.	423 00 4 25—418 75
Hartford, A friend, to const. Mrs. CECILIA LYMAN an Hon. Mem. 100; 1st so. mon. con. 5,21;	105 21	J. S. Adams, Tr. Groton, A friend, Middlesex South, Ms. Conf. of chhs.	10 00
Simsbury, Coll. Suffield, Mon. con. West Avon, Coll.	61 54 15 00 3 25—1,269 92	O. Hoyt, Tr. Concord, A friend, Holliston, La. benev. read. so. a bal.	10 00 15
Hartford co. South, Ct. Aux. So. H. S. Ward, Tr. Kensington, Mon. con.	2 14	Saxonville, Chh. and so. special effort, Sudbury, Evan. union so.	50 00 19 25
Hillsboro' co., N. H. Aux. So. J. A. Wheat, Tr. Greenfield, Evan. chh. and so. 20; Rev. B. Fowler, 5;	25 00	Unionville, Rev. J. Haven, Monroe co. and vic. N. Y. By E. Ely, Agent, Bergen, Presb. chh. North Bergen, do. Riga, Cong. chh.	10 00—89 40 2 00 15 78 5 00
Merrimack, Cong. chh. and so. Nashua Village, E. Parker, to const. Mrs. NATHAN LORD of Hanover, an Hon. Mem.	150 00—250 33	Rochester, A. Champion, 1,300; 1st presb. chh. 174,04; Brick do. which const. Rev. DAR- WIN C. CHICHESTER and DA- VID DICKEY Hon. Mem. 205; Washington-st. do. 5,70; la. sew. so. for Sarah Boardman, Ceylon, 40;	1,724 74—1,747 92
Kennebec co. Me. Confer. of chhs. B. Nason, Tr. Litchfield, Cong. chh. mon. con. Winthrop, A. Stanley,	20 00 2 00—22 00	New Haven City, Ct. Aux. So. A. H. Maltby, Agent, New Haven, Union mon. con. 42,73; Yale coll. do. 25,56; Chh.-st. do. 6,15; 3d chh. do. 9,77; United so. sub. sch. 50; a lady, 12; 1st chh. and so. 4;	136 21
Lamoile co. Vt. Aux. So. S. Merriam, Tr. Morristown, Mrs. L. Bingham, Lincoln co. Me. Aux. So. Rev. J. C. Goss, Tr.	4 00	New Haven co. East, Ct. Aux. So. S. Frisbie, Tr. Clinton, Cong. chh. mon. con.	38 72
Bath, 1st chh. miss. asso. (of which fr. J. W. Ellingwood, for John W. Hyde, Ceylon, 50;) 109,95; mon. con. 37,05;	147 00	New Haven co. Ct. Western Conso. A. Townsend, Jr., Tr. Orange, C. Phillips,	10 00
Dixfield, Mon. con. East Thomaston, Cong. chh. New Castle, do. Warren, 2d cong. so. Washington, Indiv.	3 00 9 16 3 00 15 00 10 72—157 88	New London and vic. Ct. Aux. So. C. Chew, Tr. East Lyme, Cong. chh. 11; mon. con. 7,42; fem. benev. so. 7; Groton, Cong. chh. Ledyard, A fem. friend, New London, 1st cong. chh. la. sew. so. 30; P. Bolles, 34;	25 42 15 00 10 00 61 00—114 40
Litchfield co. Ct. Aux. So. C. L. Webb, Tr. A lady, New Hartford South, Watertown, La. for fem. orph. sch. at Bombay, 12; chil. of mater. asso. 3;	63 1 00 24 32 15 00—41 00	New York City and Brooklyn, Aux. So. J. W. Tracy, Tr. (Of which fr. Mrs. W. J. Armstrong, to const. Miss SARAH M. ARM- STRONG an Hon. Mem. 100; TRUMAN PARMELE, which const. him, Mrs. HELEN PARMELE of New York, and Rev. WILLIAM A. SCOTT of New Orleans, La. Hon. Mem. 250; a friend, to const. HENRY W. TAY- LOR of Marshall, Mich. an Hon. Mem. 100; Allen-st. presb. chh. to const. LATIMER R. SHAW an Hon. Mem. 100; J. C. Baldwin, to const. Mrs. JOHN C. BALDWIN an Hon. Mem. 100; Mrs. Ritter, 25; chil. of Mrs. O. Phelps, for Olivia E. Phelps, Ceylon, 12;)	1,050 79
Lowell and vic. Ms. Char. So. W. Davidson, Tr. Lowell, John-st. chh. (of which for sup. of Mr. Wheeler, 50;)	140 00	Norfolk co. Ms. Aux. So. Rev. S. Harding, Tr. Brookline, Kingsbury sew. so. Dedham, 1st chh. and so. 139,03; mon. con. 12,13; Dorchester, Gent. 100; mon. con. 34,56; 2d chh. gent. 148,50; la. 106,50; juv. so. 21,85;	23 00 151 21 411 41
Merrimack co. N. H. Aux. So. G. Hutchins, Tr. Canterbury, Cong. so. Concord, S. cong. so. 29,11; mon. con. 160,29; E. vil. cong. so. 9,87;	24 00 199 27	Foxboro', Chh. and so. which const. Mrs. SUSAN T. POOR an Hon. Mem. Medfield, Chh. and so. Medway, E. par. 119,50; Village chh. and so. which const. Rev. D. BARNES of N. Wrentham, and Mrs. S. P. SANFORD of Medway, Hon. Mem. 160,50; W. par. indiv. 1;	304 32 15 00 291 00
Dunbarton, Mon. con. Epsom, Mon. con. Henniker, Gent. 35,38; la. 42,23; A. Connor, which and prev. dona. const. Mrs. MARY L. N. CONNOR an Hon. Mem. 50;	2 37 20 00 127 61	Milton, Mr. Cozzens's so. gent. and la. 71,90; fem. miss. so. 34; mon. con. 21,41;	127 31
Loudon, Mrs. Ayer, Salisbury, Cong. so. Warner, do.	1 00 59 21 13 81	North Wrentham, Rev. C. Sim- mons,	3 00
Ded. dis. on \$2 Phoenix bank, Michigan Aux. So. E. Bingham, Tr. Ann Arbor, Mon. con. 19,46; coll. 18,04; Mrs. C. Taylor, 10; fem. sew. so. 2,50;	50 00		
Detroit, A friend, 30; 1st presb. chh. 254; mon. con. 12,12;	296 12		
Fenton, W. F. Homer, 1st presb. chh. Mishawaka, la. do.	1 00 31 86 16 00		

Roxbury, Eliot chh. and so. gent. 12; mon. con. 20,57; a friend, 30;	82 57	Watertown and vic. N. Y. By A. Ely, Agent, Champion, 1st cong. chh. 5; fem. char. so. 17;	22 00
West Medway, by Dr. Ide,	4 00-1,405 82	Western Reserve, O. Aux. So. By Rev. H. Coe, Agent,	
Norwich and vic. Ct. Aux. So. D. L.	127 18	Maumee City, Miss. so.	8 29
Trumbull, Tr.	17 70-144 88	Plain, Chh.	5 78
Colchester, Gent.		Waterville, Chh. 4,53; la. 2,27; H. Reed, 4,13;	10 93-25 00
Old Colony, Ms. Aux. So. H. Coggeshall, Tr.	230 00	Windham co. Vt. Aux. So. A. E. Dwinell, Tr.	
Fairhaven, 1st cong. chh. and so.	124 13	Brattleboro' East, Gent.	2 00
New Bedford, N. chh. mon. con.	41 00-385 13	Fayetteville, Coll.	8 88-10 83
Rochester, Centre chh.	22 37	Windham co. South, Ct. Aux. So. Z. Storrs, Tr.	
Orleans co. Vt. Conf. of chhs. T. Jameson, Tr.	11 09	Westminster, Gent. 23,50; la. 32;	55 50
Barton, 11,44; mon. con. 10,93;	47 91	Windham, Gent. and la. to const.	
Craftsbury, Cong. chh. and so.	3 30-84 67	Rev. JOHN E. TYLER an Hon. Mem.	50 00-105 50
Irasburgh, Cong. chh. and so. mon. con.		Windsor co. Vt. Aux. So. J. Francis and E. C. Tracy, Trs.	
Westfield, By C. Willey,		Hartford North, 12,50; juv. so. 2; White River, cong. chh. and so. 25,18;	39 68
Palestine Miss. So. Ms. E. Alden, Tr.		Hartland, Mon. con. and sub.	16 12
Abington, 1st par. gent. 23,04; la. 1; mon. con. 3,75; S. par. gent. 73,90; la. 36,70; mon. con. 38,91; E. par. gent. 19,57; la. 17; mon. con. 10,93; N. par. gent. and la. 21; mon. con. 12; a lady, 5;	262 80	Norwich North,	34 00
Braintree, S. par. gent. and la. 28,19; mon. con. 16,44;	44 63	Sharon, Cong. chh. and so.	27 00
Braintree and Weymouth, Un- ion so. gent. 26,62; mon. con. 23,41;	50 03	Windsor, Gent. 33,25; la. 27; mon. con. 26,91;	87 16
Bridgewater, Trin. so. mon. con.	20 50	Woodstock, Cong. so.	50 00-233 96
Hanover, Gent. and la.	11 60	Worcester co. Central, Ms. Aux. So. A. D. Foster, Tr.	
Hanson, Gent. and la. 16; mon. con. 33,20;	49 20	Oxford, A lady,	5 00
North Bridgewater, 1st par. gent. and la. 134,75; mon. con. 24; S. par. gent. 21,16; la. 21,98; mon. con. 7,86; fem. benev. so. 9;	218 75	York co. Me. Conf. of Chhs. Alfred, Cong. so. mon. con.	6 00
Randolph, 1st par. la. 33,10; 2d par. mon. con. 44,83;	77 93-735 44	Limington,	1 25
Frankfort co. Me. Aux. So. E. F. Duren, Tr.		Shapleigh, Rev. A. Loring,	3 00
Bangor, 1st cong. chh. and so.	20 41	Wells, S. Curtis,	5 00-15 25
Dexter, Cong. chh.	31 05-51 46	Total from the above sources,	\$17,924 32
Plegrim Asso. Ms. Rev. R. B. Hall, Tr.		VARIOUS COLLECTIONS AND DONA- TIONS.	
Halifax, Mon. con.	14 28	A friend, 47,53; do. 5; do. a tythe, 4,83; do. 1, a lady for Joan Maine, Ceylon, 20;	78 36
North Marshfield, Evan. cong. so. mon. con. 4,50; Rev. D. D. T. 3;	7 50	Albany, N. Y. 4th presb. chh.	50 00
Plymouth, 3d chh. la.	29 50	Alton, Ill. Presb. chh.	20 00
Plympton, Gent. 21; la. 31,25;	52 25-103 53	Babylon, N. Y. Presb. chh.	35 55
Rockingham co. N. H. Conf. of chhs. S. H. Piper, Tr.		Baltimore, Md. 5th presb. chh. mon. con. 35,85; Mrs. Thomson and Miss Robert- son, 67;	102 85
Plaistow, A friend,	1 00	Belfast, Me. Head of the Tide, mon. con.	2 00
South New Market, Mon. con.	25 90-26 90	Bennington, N. H. Abby M. Whittemore, dec'd, for Abby Maria Whittemore, Ceylon,	20 00
Rutland co. Vt. Aux. So. W. Page, Tr.		Benton, Missi. J. H. Kain,	15 00
Av. of unc. money,	3 70	Bethlehem, N. Y. Presb. chh.	25 14
Castleton, Juv. miss. asso.	10 12	Boxford, Ms. 1st par. gent. and la. miss. so. which const. Mrs. MARY COGGIN an Hon. Mem.	106 38
East Rutland, Mon. con. 18,87; gent. 19;	37 87	Canandaigua, N. Y. 1st cong. chh. mon. con. 30; Rev. E. Johns, 20; J. Willson, 10; A. B. Field, 10;	70 00
Middletown, Mon. con.	9 25	Carlisle, N. Y. Rev. C. Wadsworth, 50; presb. chh. 20;	70 00
Pawlet, Mon. con.	11 95	Carlisle, Pa. 1st presb. chh. 124,37; R. McF. 5;	129 37
Pittsford, Cong. chh. and so. 30; A. Leach, 10;	40 00-112 89	Cedars, E. C., J. B. Mills,	10 00
Somerset co. Me. Aux. So. C. Selden, Tr.		Chelsea, Ms. Winnisimmet chh. and so. coll. 95; mon. con. 18,71;	113 71
Solon, A friend,	1 00	Chester, Me. Mon. con. 7,77; Mrs. H. Pierce, dec'd, 10;	17 77
Stafford co. N. H. Aux. So. E. J. Lane, Tr.		Clinton co. Pa. Mrs. C. McC.	5 00
Rochester, Cong. chh. and so.	49 30	Cullodensville, Ga. Rev. R. Holmes,	10 00
Sanbornton, do.	18 50	Dandridge, Ten. Hopewell chh. 12; H. Martin, 5;	17 00
Sandwich, do.	6 90-74 70	Dawfuskie, S. C. John Stoddard,	500 00
Sullivan co. N. H. Aux. So. N. Whittelsey, Tr.		East Whiteland, Pa. Presb. chh.	9 36
Croydon, Rev. J. Davis,	5 00	Elizabethtown, N. J. Sab. sch. miss. so. of 2d presb. chh. for sup. of a lad to be se- lected by Mr. Wood,	31 02
Taunton and vic. Ms. Aux. So.		Elizabethtown, Ten. Presb. chh.	15 00
Attleboro', 1st chh. extra coll.	11 50	Guildhall, Vt. A friend,	5 00
Tolland co. Ct. Aux. So. J. R. Flynt, Tr.		Hanover, N. Y. Cong. chh.	10 00
Bolton, Gent. and la.	28 66	Harrisburgh, Pa. Mrs. Neilson,	5 00
Marlboro', M. Isham,	5 00	Harrisonburg, Va. Sab. sch. to const. Rev. THOMAS L. HAMNER an Hon. Mem.	50 00
South Coventry, Gent. (of which fr. J. L. Hinckley, to const. ASA J. HINCKLEY of Mans- field, an Hon. Mem. 100;)	146 62-190 28	Hickory Grove, N. C., S. Burgess,	10 00
131,25; la. 15,37;		Kinsman, O., J. Christie,	5 00
Union, Me. Conf. of chhs. S. Andrews, Tr.			
Andover, Cong. chh.	3 75		
Fryeburg, J. Colby, 10; indiv. 6,58; 16 58-20 33			
Valley of the Mississippi, Aux. So. G. L. Weed, Tr.	1,886 06		
Washington co. N. Y. Aux. So. M. Freeman, Tr.			
Middle Granville, Union so.	26 69		

<i>Little Osage</i> , Mo. Presb. chh.	17 00
<i>Little Rock</i> , Ark. Presb. chh. mon. con.	2 75
<i>Lubec</i> , Me. S. Thayer,	10 00
<i>Lyons Farms</i> , N. J., A widow's mite,	5 00
<i>Maine Miss. So.</i> Dutton, 60; ackn. in June.	15 25
<i>Marathon</i> , N. Y. Miss. so.	8 00
<i>Maumetan</i> , Mo. Presb. chh.	25 00
<i>Montgomery</i> , N. Y. do.	100 00
<i>Montreal</i> , L. C. Am. presb. chh. mon. con.	6 00
<i>Moravia</i> , N. Y. Cong. chh.	100 00
<i>Morristown</i> , N. J. Mrs. C. B. Arden,	17 00
<i>Neshamony</i> , Pa. Presb. chh.	20 00
<i>Newark</i> , Del. Village chh.	
<i>Newark</i> , N. J. 1st presb. chh. sub. sch. for	
W. T. Hamilton, A. D. Eddy and Joseph	
Christmas, Ceylon, 25; T. 5; a friend, 5;	
Mrs. J. Keene, 5; 2d presb. chh. Miss	
Jane Ward, 50; 3d presb. chh. 14; mon.	135 48
con. 29; 45; three chil. 2;	
<i>New Glasgow</i> , L. C. J. Lloyd,	10 00
<i>New Market</i> , Ten. Chh.	16 00
<i>Newport</i> , R. I. A friend,	22 00
<i>Neterville</i> , Pa. Presb. chh.	10 00
<i>Northern Liberties</i> , Pa. Central chh.	30 00
<i>Onondaga Hollow</i> , N. Y. Presb. chh.	30 00
<i>Penn Furnace</i> , Pa. J. Lyon,	10 00
<i>Philadelphia</i> , Pa. Clinton-st. chh. C. S.	
Wurt, 50; fem. so. for ed. of hea. youth,	
50; 1st presb. chh. A. P. D. 5; 3d presb.	113 00
chh. McLeod, 5; Miss S. 3;	
<i>Pine Plains</i> , N. Y. Presb. chh.	10 00
<i>Pleasant Valley</i> , N. Y. Mr. Wile's chh.	9 37
<i>Port Kent</i> , N. Y. Mon. con.	5 00
<i>Poughkeepsie</i> , N. Y. Cong. chh. mon. con.	26 00
<i>Prattsburg</i> , N. Y. Presb. chh. mon. con.	
13,20; juv. miss. so. 5,75;	15 95
<i>Prospect</i> , Me. 2d cong. chh. and so.	20 00
<i>Rahway</i> , N. J., A friend,	50
<i>Reading</i> , Ms. La. cent so. 18,25; N. par.	26 25
mon. con. 8;	
<i>Rensselaerville</i> , N. Y. Mr. Dayton,	3 00
<i>Rockaway</i> , N. J. Presb. chh.	6 17
<i>Roudout</i> , N. Y. Presb. chh.	51 60
<i>Sag Harbor</i> , N. Y. Presb. chh. coll. 100; la.	
30; gent. 38; sub. sch. miss. asso. for	
Wickham sch. Ceylon, 25;	193 00
<i>Savannah</i> , Ga. Fem. Chinese so. for sup.	
of Mr. Abeel,	270 00
<i>Schaghticoke</i> , N. Y. Presb. cong. which	
const. PETER ACKART, Jr. an Hon. Mem.	
130; sub. sch. 20;	150 00
<i>Scluate</i> , R. I. Cong. chh.	31 89
<i>Smithfield</i> , N. Y. Presb. chh. mon. con.	25 50
<i>South Greenburg</i> , N. Y. Miss. so.	5 00
<i>South Orange</i> , N. J. Presb. chh. mon. con.	2 62
<i>St. Catharines</i> , C. W. Presb. chh. 14,77;	
juv. benev. so. in do. 5,33;	20 00
<i>St. Thomas</i> , Southcold, Can. Mrs. E. D.	
Johnston, for the Jews,	15 00
<i>Stanstead</i> , E. C., P. Hubbard,	5 00
<i>Stockbridge</i> , W. T. Fem. cent so. for Ore-	
gon miss.	8 50
<i>Strauberry Plains</i> , Ten. Chh.	10 00
<i>Sullivan co.</i> Ten. Fork chh.	6 40
<i>Tecumseh</i> , Mich. Presb. chh.	9 00
<i>Tiverton</i> , R. I. Cong. so. indiv. 20; mon.	32 00
con. 12;	10 00
<i>Troy</i> , N. H. Rev. E. Rich,	150 00
<i>Troy</i> , N. Y., E. Wickes,	1 00
<i>Turin</i> , N. Y., M. L. Cumming,	5 00
<i>Waldo</i> , Me. H. Davidson,	15 00
<i>Wantage</i> , N. J. 2d presb. chh.	10 00
<i>Washington City</i> , D. C. Miss M. Cleaves,	10 00
<i>West Brooksville</i> , Me. J. Wasson,	24 51
<i>West Dracut</i> , Ms. Cong. so. contrib. 9; mon.	10 00
con. 15,51;	1 00
<i>West Hanover</i> , Pa. Rev. J. Snodgrass,	58 89
<i>West Tisbury</i> , Ms. H. Look,	
<i>Wheatland</i> , N. Y. 1st presb. so.	
<i>White Hall</i> , N. Y. Presb. chh. mon. con.	271 00
60; special coll. 88; MICHAEL J. MYERS,	15 00
which const. him an Hon. Mem. 100;	
sub. sch. miss. asso. for ed. in Persia, 23;	
<i>Woodstock</i> , Va. Cong.	
<i>Wythe and Pulaski</i> , Va. Miss. so. 16,25;	
fem. tract so. 25,75;	
<i>Woonsocket</i> , R. I. Mon. con.	

<i>Yerदनun</i> , France, Evan. so. 290 fr.	54 37
	\$21,850 69

LEGACIES.

<i>Boston</i> , Ms. Mrs. Margaret Gibbens, by S.	
H. Walley, Jr. Ex'r, (prev. rec'd, 1,800;)	905 41
<i>Douglass</i> , Ms. David Fairbanks, by E.	
Washburn, (prev. rec'd, 175;)	235 00
<i>Foxboro'</i> , Ms. Miss Polly Bullard, by B.	
Sumner, Ex'r, which const. BENJAMIN	
MANN an Hon. Mem.	100 00
<i>Grafton</i> , Ms. Henry W. Harrington, by O.	
Adams and R. E. Warren, Ex'rs,	500 00
<i>Northampton</i> , Ms. Lemuel Clark, by H.	
Ferry, Ex'r, (prev. rec'd, 500;)	100 00
<i>St. Louis</i> , Mo. John Shackford, by W. M.	
Shackford, Jane S. Shackford and G.	
R. Shackford, Trustees, (prev. rec'd,	
6,550,75;)	1,214 64
<i>Strongsville</i> , O., J. Whitney, by O. Smith,	
Ex'r,	100 00
<i>Warren</i> , Ms. Miss Martha E. Watson, by	
J. Draper, Ex'r,	50 00
<i>Waterford</i> , Vt. Abel Cheney, by S. G.	
Brackett, Ex'r, (prev. rec'd, with prem.	
695;) 205; dis. 1,02;	203 98
	\$3,409 03

Amount of donations and legacies acknowledged in
the preceding lists, \$25,250 71. Total from August
1st, to June 30th, \$216,608 77.

DONATIONS IN CLOTHING, &c.

<i>Berlin</i> , N. Y., A box, fr. cong. so. 21,50;	
la. asso. in do. 39,77;	61 27
<i>Cheshire</i> , Ct. 200 blankets, fr. E. F. H.	
<i>Churchville</i> , N. Y., A barrel, for Mr. Robin-	
son, Bankok.	
<i>Concord</i> , N. H. (via) 12 r'ms paper.	
<i>Eddytown</i> , N. Y., A box, fr. fem. sew. so.	
of presb. chh.	32 79
<i>Fair Haven</i> , Vt. 40 r'ms printing paper, fr.	
14 indiv.	103 00
<i>Geneva</i> , N. Y., A box,	65 44
<i>Grafton</i> , Ms. A box, 56; do. fr. la. sew. cir.	
for Choe. miss. 43,56;	90 50
<i>Halfax</i> , Vt. A box, fr. la. for Western	
miss.	46 00
<i>Henniker</i> , N. H. 2 reams paper, fr. A.	
Connor.	
<i>Humphreysville</i> , Ct. Clothing, fr. la.	
<i>New Alstead</i> , N. H., A bundle; 4 prs.	
socks, fr. Miss L. Kent.	
<i>New Haven</i> , Ct. A bundle of sheeting.	
<i>Northfield</i> , O. A bundle, fr. la.	
<i>Paxton</i> , Ms. A keg, fr. H. Morse, for Mr.	
Smith, Ceylon.	
<i>Philadelphia</i> , Pa. A box, fr. Miss Linnard,	
for Miss Ogden, Sandw. Isl.	10 00
<i>Saco</i> , Me. A box, for Mr. Ayer.	
<i>Stoddard</i> , N. H. 4 sets awls, fr. R. G.	
Thurston.	
<i>Sullivan</i> , N. H., A box, fr. sew. cir.	29 14
<i>Terrysville</i> , Ct. A bundle, shirts and mit-	
tens, fr. fem. benev. so.	
<i>Ware</i> , Ms. W. par. A box, fr. la. asso.	21 23
<i>Unknown</i> , A pr. of shoes.	

The following articles are respectfully solicited from
Manufacturers and others.

Printing paper, writing paper, blank-books,
quills, slates, etc., for the missions and mission-
schools.

Shoes, hats, blankets, sheets, pillow-cases, tow-
els, shirts, socks, stockings, flannel-cloth, flannel,
domestic cotton, etc.